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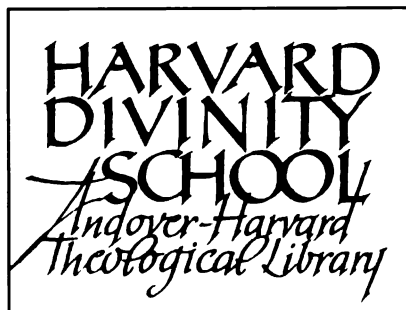
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THE  
AMERICAN AND FOREIGN  
Christian Union.

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"THE LOVE OF CHRIST CONSTRAINETH US."  
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VOLUME VIII.  
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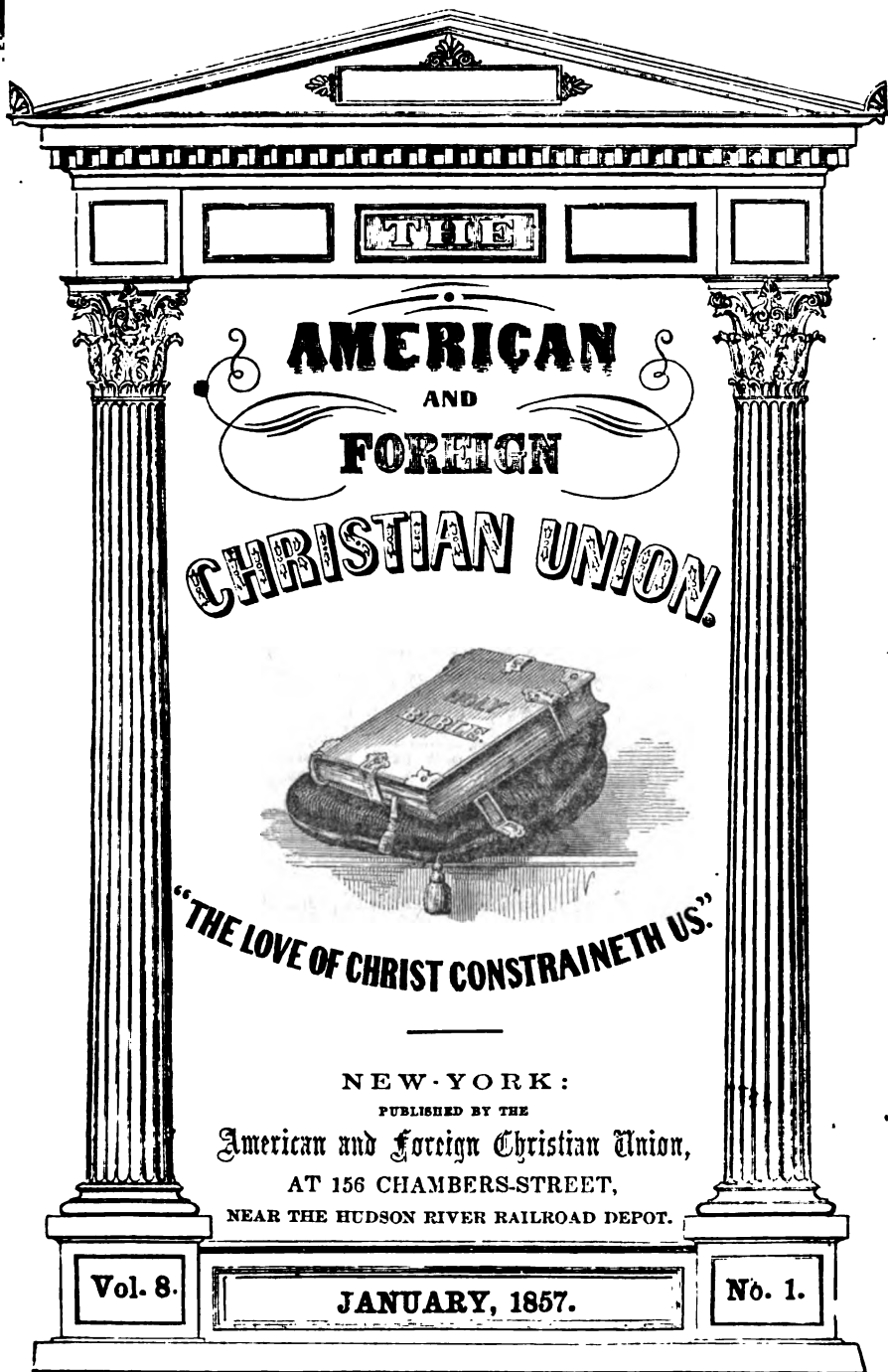
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*To the Friends of the Society, and of the Cause which it aims to promote.*—As it will be impracticable to send agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request the Clergy having charges, to aid us in its circulation among their people, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims to promote, that the Magazine and its other publications should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

1864, Mar. 7.

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BENEVOLENT GIVING AS A MEANS OF GRACE.

Grace is a thing of growth; and, from the smallest germ, may be developed to the amplest proportions and the most luxuriant fruitfulness. As the process of vegetation is subject to the conditions of soil, moisture, heat, and air, and will be helped or hindered, according as these conditions may be in its favor or against it; so grace has its conditions, on the employment of which its successful culture ordinarily depends.

Among those means by which advancement in grace, or the divine life in the soul is promoted, are habitual prayer in secret, the public worship of God, the use of sacraments, the study of the Holy Scriptures, and the conscientious discharge of the relative duties of life. It is not expected that the professed believer, who lives in the willful neglect or careless use of these means, or any of them, will be a thriving child in the household of faith. If such a thing could be looked for, it would be only as a sort of miracle, and would be an event quite undesirable, as sure to be pernicious in its influence and example.

But while the persuasion of the whole Christian world, in regard to the necessity of the right and constant use of

such means of grace, is a sound and just conviction, it is certain, from the Bible, that there may be other means not less necessary and effective, and the disuse of which must be hurtful in the extreme. Among these, we may confidently enumerate *benevolent giving*. We are justified in saying that this duty, made a privilege by its blessed reaction upon him who performs it, is as necessary to healthy and ripening piety as the indispensable practice of prayer. Who can imagine that a prayerless man can be an ardent and increasing Christian? And yet, in truth, we might as reasonably look to find such a character in one who is destitute of practical benevolence. A Christian who never gives, is as much an absurdity in evangelical morality as one who never prays. As well talk of saints who cast off prayer, as of saints who have nothing to give for Jesus and his cause. This language may seem strong to such as have never weighed the subject; but if it be strong, its strength is the strength of truth.

Some, it is conceded, may have little or nothing, either of money or goods, which they can bestow upon benevolent

objects and endeavors. But of all such, it is required only according to their several ability, and not according to what they have not. If a poor disciple can spare but a shilling in a year, he is bound to appropriate it, and make the most of it, for the attainment of some beneficial result. And the spiritual benefit reverting to the donor is not at all proportioned to the amount bestowed, but to the mind and spirit with which it is conferred. The widow who, out of her penury, cast the two mites in the treasury of God's house, doubtless received as large a reversion of blessing, and as rich an enhancement of her religious comfort and affections, as if her offering had been a thousand times larger, from a thousand-fold ampler resources. Let the "Lord's poor" rejoice that this is so.

Nor is it to be supposed that dry cash, or goods having some material value, are the only benefactions which the liberal soul may devise and execute. Even in the most penniless impoverishment, the generous soul, fired by a Savior's spirit and example, may abound in gifts more precious than money can procure. Our Lord was born poor, and so lived and died; and he appears to have chiefly subsisted, during his active ministry, upon the contributions of his pious friends, who lovingly ministered to his wants. Yet he often directed that thievish traitor who "bare the bag," to disburse from it for the relief of the needy. But what were these charities, in comparison with his lavish acts of kindness to the sick and sorrowing, and his precious word of counsel and comfort to the ignorant and disconsolate! He gives nobly who, having naught else to grant, is ready with personal service, with words of cheer, with fervent and availing prayer, to succor the wretched and

feeble-minded. Nor shall the pining and consumptive poet,

"Who gave to misery all he had—a tear,"

in any wise lose his reward. That tear, a precious and pearly gift, while it soothed the misery of another, ran through his own heart with a thrill of angelic joy.

Thus saith the Lord, "Give, and it shall be given unto you." And again, "It is more blessed to give than to receive." And yet again, "Freely ye have received, freely give." Whole pages might be filled with holy texts like these, enjoining upon the believer the duty and pleasure of benevolence; and forcing us to the conclusion, that he "who nothing gives," can be no growing child of God—and, in truth, no child of his at all.

It is manifest that there are many Christian duties, such as self-denial, sympathy with the destitute and the afflicted, the voluntary support of religious institutions, and the like obligations, which no good man can deny—duties whose performance involves a vast amount of benevolent effort. Nor is it conceivable that such manifest duties can ever be performed so as to afford credible evidence of piety, by one who makes no voluntary contributions to the cause of the Savior, no free-will offerings to the Lord.

The Holy Ghost speaketh expressly, through an apostle inspired for the purpose, saying, "Covetousness is idolatry." And again; passing from the abstract idea to the person, he teaches that no covetous man, who is an idolater, can inherit the kingdom of heaven. On the strength of these true sayings of God, we do not hesitate, at the risk of being taxed with uncharitableness by some selfish worldling, to aver, that one may as consistently and rationally talk of godly idolaters, as of thoroughly

covetous Christians. Covetous Christian! Logic can furnish no more glaring example of a "contradiction in terms."

If anything could be made clear by the light of Scripture, it would seem to be this simple position, that there can be very little grace, if any, and certainly no growth in grace, where practical benevolence is not found. The reactionary effect of this virtue is the grand stimulant of grace in the breast of him who brings it into action. Every gift, either to the cause of Zion or to the welfare of man, if it be a gift of thankfulness and love, is a powerful promoter of the divine life in the soul. It is an identification of interest, a union of affection, and a working co-partnery, between that soul and God. To be merciful as our Father in heaven is merciful, is at once the first and the ripest fruit of affiliation to God. This is the most striking feature in the family likeness between him and the children of his grace. Herein is seen the first trace of his restored image in the renovated soul.

This is not only one of the first evidences of regeneration, but it is the most constant token of a sound conversion to God. Christianity as a life, and as a saving reality in the soul, consists in the imitation of Christ, whose whole course was a succession of precious gifts to the poor and perishing—yea, whose whole being in this world was one "unspeakable gift" to our dying race. *We must give*, if we are to be in the least like him. *We cannot help but give*, if any measure of his spirit be in us. *We should delight to give*, if we are at all of the same mind with him. Gratified benevolence, that infinite pleasure of the great God himself, will become not only our highest luxury and spiritual enjoyment, but a *necessary of life*. We shall not be able to live without it. The privation would be worse than famine, and more painful to endure. The growth of grace will crave and demand it as a food from whose elements it is nourished. "Herein is my Father glorified, that ye bring forth *much* fruit; so shall ye be my disciples."

### WILL IT SUCCEED ?

Will **WHAT** succeed ? Why, the efforts which the Board of Directors of the **AMERICAN AND FOREIGN CHRISTIAN UNION** are making, dear reader, to rouse yourself, and every Protestant in the land, to help them in their sacred work.

Romish priests speak, and, without delay, men and money are forthcoming to sustain their operations, and to extend them all over our country, and indeed all around the globe. Lift up your eyes, and take a view of our beloved country—once, almost without exception, the land of a Protestant faith,

and the home of the descendants of the Puritans. See now in our cities, and in all our manufacturing districts, Romish cathedrals, churches, colleges, monasteries, nunneries, mass-houses, and swarms of officials, of various, and some of them of strange tongues, busy and in earnest at their work—a sight such as would have shocked and greatly alarmed our fathers, could they have seen it!

Count up their numbers. In a few short years they have grown from a few thousands, to form about an eighth

part of our population. See a *quarter of a million* of dollars flowing *yearly* from Europe to help them to embarrass the policy, to ensnare and enslave the souls of the people. And more than this. See vast multitudes of nominal Protestants helping, yes, *helping* them to the accomplishment of their peculiar work, by countenance, flattery, commendations, and even with *cash*, in very many instances, more than they ever give to aid any patriotic, humane, or evangelical enterprise, however earnestly it may be solicited at their hands.

These things meet the vision of the observer almost every day, in different parts of the country. See in this great metropolis more than (\$30,000) *thirty thousand* dollars, recently raised at one "fair," to promote a Romish enterprise, and considerable portions of it flowing from PROTESTANT pockets! Listen, then, to the "*claims*" of these people, as set forth by their editors and hierarchy. Listen, too, to their *reproaches* of Protestants, and to their *boast* of ability to dictate even now, to our National and State Legislatures, the favorable consideration of themselves, of their policy, and of their plans.

But besides all this, and more especially, we beg the consideration of the deep ignorance of the mass of these people, and also of their spiritual state. Romish doctrines and usages are not of the Gospel. They are fatal as the doctrines of Confucius, or of any other Pagan teacher. We would view them especially as they stand related to the *missionary work*, and scarcely at all besides.

The Board, therefore, would rouse you to do something for the sacred cause in which they labor—a cause which seeks to propagate religious liberty and a pure Christianity, which

Romanism, throughout *three-fourths* of Christendom, has nearly, if not entirely, blotted from existence, and which it will totally extirpate and take away from this land, and of course from our children, if it is allowed to gain, as it aims to do, dominion here. Reader, do you doubt it? Look, then, to every land where it is dominant, and see what it has done in regard to these things, and remember that Rome claims to be unchangeable. She only wants the power, to make you and your children *feel* her hatred to your liberty, and the Gospel which you love.

Do not be deceived by a mere outside show of good works attempted, or even performed, by her in this country. Are you so weak? Know you not that Rome is a stranger here? that she is among Protestants, and is indeed upon her good behavior? She does here many laudable things, which, in Papal lands, she scorns and utterly refuses to do. Go to those lands, if you would read her true character and her real spirit. Go to Spain—go to bleeding and ruined Italy. In her prisons, and Inquisitions, and in her stifled life, and also in her extravagant vices and want of evangelical religion, see Romanism, and learn to estimate it rightly. Do not ignore the history of more than a thousand years, and the sad experience of your fathers.

Shall our Republic be reduced to such a state? Shall it be made like the Mexican and South American Republics? You answer devoutly, "God forbid!" But what shall prevent it, if Romanism prevails? And what shall prevent its prevailing, if you, and others, not only *do nothing* to prevent it, but continue to encourage it, as has been done, by Americans during the last twenty-five years?

WHAT INDEED SHALL PREVENT IT?

Do you say that Bible Societies, and Tract Societies, and missions to Protestants, will do it? What a delusion is your theory! Look at the history of these things. A noble work has indeed been done by those charities named; but if your theory were true, Romanism in this land should by this time have been reduced to a very small affair; whereas, on the contrary, it is many fold stronger, more arrogant, assuming, exclusive, and pugnacious, than when Bible Societies and Tract Societies began their noble career.

This idea, therefore, of arresting the progress of Romanism in this land, by *those agencies alone*, will not do. It is deceptive. The sooner it is given up the better, and the wisest men in the nation are rapidly abandoning it. No, no, it will not do. And the Board now seek to rouse every Protestant to direct and vigorous missionary measures, which, under the Divine guidance and blessing, may be greatly salutary and effective. Similar measures, as they have employed them within the last seven years, have been most signally successful in this and in other lands, as the article immediately following this will abundantly show. To invite their countrymen to patronize the measures, and to encourage them to whole-souled efforts, in this line, such as the cause demands, they addressed a respectful and earnest letter "post-paid," to all ministers of the Gospel, accompanied by a tract, entitled "Summons to American Protestants."

And lest that letter should fail to reach some minister to whom this number of our Magazine may come, we insert it on a subsequent page. We there also insert the "Summons," that the substance of the articles under that name, contained in the last three numbers of the preceding volume, may be

seen *at one view*, and that we may again, in a respectful, yet serious and solemn manner, press upon every man's conscience the duty of doing *something effective* in this great, and, to Americans at least, increasingly important missionary enterprise. We fear that hitherto we have not urged it as we should, and as its vast importance demands.

It is pertinent, then, to ask—and to us the answer is a matter of no little anxiety—What will be the *result* of this effort? Will "NO PASTOR HEED THE REQUEST?" Will all the ministers of our Lord Jesus Christ in this nation—Methodist, Baptist, Congregationalist, Reformed Dutch, Presbyterian, Lutheran, Episcopal, and all others to whom this Magazine and the "circular letter" may come, treat it with indifference, and not lift a finger to help in this sacred cause? We can't believe it. We will not believe it, till forced to it by actual experience and observation.

But let us be understood. We ask no abandonment of other objects. We ask no desertion of denominational Boards or denominational interests. But we do ask—earnestly ask—a cordial remembrance in the "Monthly Concert," in the "Sunday-school," and in the *distribution of the charity of the Church of God*, a testimony of the liberality and vital Protestantism of the American churches and ministry; and in this we feel that our request is not unreasonable, nor unkind, nor out of place.

For we know that the American churches have zeal enough, if once aroused, and money enough, if disposed to use it, for all the purposes that evangelical religion demands. Much less than HALF the sum, (*twenty-five* millions,) lately drawn by politicians from the people and expended on the election of a President, demonstrates the abundance of money in the land.

Let ministers, then, take lessons from "the children of this world," in this particular. Let them fear no lack of money, but be as zealous for the furtherance of Christ's kingdom as they are for merely political objects, and the desired end will be readily gained, and the (\$50,000) *fifty thousand* dollars which the Board needs between this and the first day of April next will be all promptly sent in to the treasury. Shall it not be? Brethren in Christ, you must mainly decide this matter.

And here, perhaps, we ought to say, that the claim of the Board is more urgent on ministers and other friends, because they now have few collecting agents in employ. State after State, and territory after territory in the nation, has no collecting agent of the Society in it. The Board must therefore rely very much upon ministers of the Gospel and private friends, to preach and represent to others the labors and wants of the Society, and collect and send them funds. And for labors thus rendered they will return their warmest thanks.

We beg then, dear reader, to know, in this view of the case, what you will do. And we venture to suggest that, if you are a Pastor, before you lay down this Magazine, you determine on *the day* when you will bring the subject of the AMERICAN AND FOREIGN CHRISTIAN UNION before your people, and take up a contribution for it. If you have never done it before, let not that be a hinderance, BUT DO IT NOW. As the Society is doing an almost indispensable and a successful work, help it on, and

in good time send in your funds. Act just as you would if you thought the Society would be broken up, if you failed to help it.

If an agent of the Society is near you, send for him, if you choose; and if not, "do up" the work yourself.

If you are not a minister, but a private individual, you can send in your own contribution without delay. Do that. *But you can do more.* You can go personally to your pastor, and encourage him to bring the subject before the church, and to have the contribution gathered at once. You hardly know how much these visits encourage Pastors. Do not fail, therefore, to use your influence with your Pastor to bring about the desired end. You can also speak or write to some benevolent friend or friends about or beyond you, and engage them to send something to the treasury. You can start, it may be, some subscriptions among young people, or in the Sabbath-school in your congregation, and raise funds in that way—and thus do good to all who give.

But we will wait to see what you and others of our friends will be able to do for the Board. And till the result shall have proved the contrary, which we trust will *never* be, we will hope to be able to answer the question at the head of this article in the affirmative.

And of this we will be confident, if you will read with prayer, and weigh with candor, as in the light of eternity, the important matter set forth in the next article, and to which this is but an introduction. Here it is—read it.

#### COPY OF POST-PAID CIRCULAR TO ALL MINISTERS OF THE GOSPEL.

"BRETHREN IN CHRIST:—

"May it please you, at the special request of the officers of the AMERICAN AND FOREIGN CHRISTIAN UNION, to read the 'Sum-

mons to American Protestants' with attention and prayer. It relates to matters of vast and solemn importance to the souls of men and the Church of God, in regard to

which you may feel it your duty to make a personal effort.

"It is obviously impossible, by any system of agencies, to reach every church which might willingly contribute to the objects of this Society; and the *expense* of any such system would be a sufficient objection to it, if there were no other. We respectfully solicit of each pastor whose soul is alive to the claims and interests of evangelical Protestantism, to present the subject as soon as may be in his own congregation, and to remit to us whatever may be collected in aid of our operations. The opportunities are growing upon our hands with a rapidity which fills us

with deep concern. It matters not that very many of such collections will be small in amount: they will re-act beneficially upon the givers; and the confluence of numbers swells the streams of beneficence which make glad the City of God.

"Yours with Christian esteem."

Signed,

THOMAS DE WITT  
E. R. FAIRCHILD,  
A. W. McCLEURE,  
JOHN W. CORSON,  
ANSON G. PHELPS,  
EDWARD VERNON,

*Officers of the Society.*

## SUMMONS TO AMERICAN PROTESTANTS.

Before the world can be converted to Jesus Christ, the Romanists, who form about one-fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of truths we hold to be self-evident, both separately and in their logical order. They are confirmed by common sense and piety, as well as by the providence and word of Almighty God. To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if

convinced already, should need any persuasions to urge them to its performance? Can they neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do now to save him from the "Babylonish woe?" If the eye of one such Protestant may chance to fall upon this page, let him read it as a message from the Lord, speaking to him directly, as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, *pray* fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.



Secondly, that your prayers may not stand alone, but be seconded by your *works*, do what you can by personal effort to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This is the only Association organized in America, and the largest Association formed in the whole world, for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where providential opportunity amounts to providential invitation.

It represents, therefore, the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members its distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the life and salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true that the Papal system has social and political relations of vast importance; but with these the AMERICAN

AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to the infinitely more important *religious* elements of the question.

#### ROMANISM IS THE GOSPEL'S CHIEF HINDERANCE.

The idolatries, and senseless, absurd, and manifestly unchristian religious ceremonial of the Papists, together with the practical bearing of the whole system of the Papacy, constitutes a formidable barrier (and, indeed, it may be said, and not unjustly, to constitute THE barrier) to the progress of the Gospel among the heathen populations of the globe. Evangelical missionaries in all parts of the unevangelized world have come up against this barrier. They have met it on the continents and on the islands of the ocean, in the crowded city and in the rural districts, and wherever they have sought to do their work, and to secure the adoption of the Christian religion. Little hope of ultimate and complete success in the work in which they are engaged can reasonably be entertained, till the Papal world is thoroughly reformed, and the Gospel reinstated in it, in its simplicity and power. Had this barrier been out of the way, or, in other words, had the Papal world been evangelical in doctrine, and conformed in its practices to the requirements of the laws of Christ, doubtless Mohammedanism and Paganism would long before this date have been swept from the face of the earth, and would have given place to a pure Christianity.

THE OBJECTS SOUGHT.—We wish to secure the thought, the serious, prayerful, and searching thought of the friends of Zion, and not only their thought, but their sympathies, prayers, and effective co-operation in increased efforts for the re-conversion of the Papal nations, and those other portions of Christendom which have apostatized from Christianity. If, to such *increased* attention and effort for this form of charity, motives additional to those already

advanced are desired, the following facts may be considered :

**THE HISTORY OF THE PAST.**—The most glorious results to evangelical religion, and to the temporal and eternal interests of men, were associated with, and flowed from, the labors which were put forth in behalf of Roman Catholics, in the times of the "Reformation." Romanists, in the sixteenth century, were fully as ignorant, bigoted, and hostile to a pure Christianity in general, as the masses in Papal countries are now; and there was quite as little ground to hope for success, in connection with any measures of reform, as can exist at present, in connection with almost any people who are under the dominion of the "Man of Sin." But Martin Luther, a pious and courageous man, arose in Germany and gave himself to the work. In Scotland, France, and other countries, other men arose and followed his example, and the work of reformation was instituted and carried triumphantly forward. Various events seem clearly to indicate it to be the will of God that such efforts should in our day be energetically renewed.

**CHRISTIANS AWAKING.**—It is a fact of marked significance, that Protestant Christians of various denominations, in different parts of the world, are, of late, beginning to feel an unusual interest and sense of responsibility concerning the spiritual condition of Romanists. A greater number of individuals in England, Scotland, and in the evangelical churches on the continent of Europe, are thinking and praying, and to some extent acting, in relation to this matter, than have been heretofore for many long years. And this state of things is increasing. The numbers thus affected are growing, both in the New and in the Old World. And why is this? Why does God lay upon the mind and heart of his people a given subject, and hold it there, if he is not in this way calling them to the work in which he thus gives them an interest?

**NEW DOORS OPENED.**—Another of these events is, the remarkable opening now of doors of usefulness, in Papal countries, for evangelical missionaries. Until quite recently the whole Papal world was closed

against Protestant missions. Till then, missionaries and funds for their support would have been useless, as there was no field to enter and no work to be performed; but how changed is the state of things! In the Papal parts of Ireland, in Belgium, in Sardinia, in the vast empire of France, and in several of the countries of South America, and in some of the West India Islands, missionaries may enter, and, if prudent, prosecute their work to almost any extent. In Mexico, also, the way seems now rapidly preparing for similar evangelical efforts. And what is this wonderful removal of bolts and bars, this opening of doors and prostration of walls which formerly hindered the approach of missionaries to these Romish people, if it be not the Divine voice *practically* directing us to go to them with the Gospel, which alone contains the words of life?

**PUBLIC OPINION GREATLY CHANGED.**—Another of these events is, the wonderful change in public opinion which has taken place in this country, within a few years past, in regard to the duty and the desirableness of the work in behalf of Romanists, both at home and abroad. Though the numbers who now feel and acknowledge the obligation that rests upon Protestants to labor for the salvation of Romanists are less than they should be, they are vastly increased beyond the amount of former years. Twenty years ago, a few names would have comprised the whole company in America who cherished any interest in the matter, or who, if it were named in their hearing, would have stopped to give it a second thought. Public attention had not been turned in that direction, and the course of Divine Providence had not been such as to thrust the Papal world, with its wants and woes, or its rich and delightful promise as a missionary field, upon the minds of our citizens. The few who saw it prayed, and wept, and labored alone; and if perchance they spoke, or preached, or published on the subject, few, if any, sympathized with them. Pastors and people, generally, had no interest in it. Few preachers preached about it, or would allow the use of their pulpits for that pur-

pose to others. But now, most of the leading denominations in the country regard it in a different light. In every section of the nation, east and west, north and south, there are multitudes who look upon the Papal world as a missionary field of the highest interest and importance. "This is the Lord's doing, it is marvelous in our eyes."

**REMARKABLE SUCCESS.**—Another of these notable events, is the remarkable success that has attended the labors of the Society. It cannot be reasonably expected that the fruits of the AMERICAN AND FOREIGN CHRISTIAN UNION, in the brief period of its history, (seven years,) can be so numerous and imposing as those of Societies which have been *thirty, forty, or more years*, in the field. But, through the Divine blessing, its fruits are numerous and precious. And, as if to beckon its friends onward to greater zeal and exertion, God has caused it to produce more than they had ventured to hope.

Let us survey some of these precious and invaluable fruits. While it has not been the wish of the Board to form churches, and it is not in accordance with the design of the Society to form them, except in extraordinary cases where the converts cannot (through ignorance of the English language, or some other sufficient cause) be connected with a church already in existence, there have been gathered in different parts of this country about *twenty* congregations of French, German, and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land. This is a result whose value no amount of money can fairly represent.

More than ONE THOUSAND Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given credible evidence of a change of heart in connection with the services of the missionaries employed. Besides these, there are doubtless many others not reported. Follow these converts through life, and see their happy influence and peaceful deaths,

and the worth of these fruits cannot be estimated. About *ten thousand* Romish children and youth have been collected in Sabbath-schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods connected with some evangelical church. Many *hundreds* of adults of both sexes, fathers and mothers, have been collected in little groups, and taught to read the Holy Scriptures, who previously had never learned, and in many cases had never before had a copy of the Bible. More than *a quarter of a million* of Romanists, of *seven different languages*, scattered in almost every part of our national domain, have been personally visited, and many of them many times, for religious purposes, by missionaries of the Society. Over this vast amount of mind, with its un-American and un-evangelical training, a flood of light and a vast amount of hallowed influence have been shed. And can this be of no worth in the moral training of our nation? Truly, its value in this relation is beyond all price.

The leaven of this process is seen working in every direction. The Romanist people are gradually becoming distrustful of their ancient faith, and weary of the government of the priesthood. They are becoming more enlightened in regard to their personal and social rights, and more ready to demand and maintain them, even against the expressed will of the hierarchy. Although gigantic efforts are made to guide, and even to *coerce* the people to an observance of Romish usages and forms, there is, notwithstanding, a spirit of inquiry among them, and by the measures that are employed it is kept in motion, and vast multitudes sit very loosely by the Papacy, who for prudential reasons do not break with the priests or the members of that communion. In heart they are scarcely Papists; yet had it not been for the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, they would have been as bigoted as any others.

We might speak of the *MILLIONS* of pages of printed matter sent out by the Society, and of the *THOUSANDS* of intelligent and stirring sermons that its missionaries

and preachers have preached, greatly to the benefit of the country.

We have passed over in silence the agency of the Society in calling the attention of the national government to an effort to secure to American citizens the rights of conscience and the enjoyment of religious liberty when traveling or sojourning in foreign lands, as also its agency in many other things dear to every American heart, and of great value to the nation, and honorable to evangelical religion, but of which, for prudential reasons, we must omit publicly to speak.

**THE WORK ABROAD.**—Our widest field of effort, by far, is in Papal Europe and Southern America. In France, that great empire of thirty-six millions, who, if once converted to God, would do as much for the evangelization of the world as they claim to have done for its civilization, there is a remnant which the Lord hath reserved for himself. Now that persecution, in its more violent forms, has ceased, and renewed efforts are made in behalf of evangelical truth and godliness, spiritual life is rapidly returning to this torpid body, and is diffusing itself into the inert heaps of mingled infidelity and superstition, (between which there are certain close and subtle affinities,) which cumber all the soil of France. In this active infusion of the life-giving power of the Gospel, the AMERICAN AND FOREIGN CHRISTIAN UNION is taking a prominent part. This it is doing through the medium of local committees or societies of French Christians, whom it aids by annual appropriations of money, and in other ways. Of these the number is four: two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in that city and vicinity; and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles. One of them, but a few years ago, was rescued from extinction by the blessing of God upon our endeavors, and its revived activity has stimulated all the others. God is with

them. Amid much opposition from frigid indifferentism and scorching Papism, they are doing great service to the cause of truth. Already there are many thousands whom we have helped to reach with the glad tidings of redemption.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. Here we hope that God will gather a faithful band of American Christians, who, with their minister, may be organized so as to carry on our work in France, (in harmonious connection with our esteemed French auxiliaries,) with the characteristic order and practical wisdom which belong to our countrymen. We are persuaded that not many years will pass, ere France will be most manifestly benefited by the presence and working of American piety.

In Belgium, a small but populous country, near to France, and closely allied to it in political and material relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part. There, also, the thick and palpable darkness of Romish superstition and immorality is startled and troubled by the harbingers of Gospel day. The work in these Low Countries possesses a peculiar interest, from the missionary spirit manifested by the numerous converts to the truth.

Our operations also extend into Italy, that land of classic and historic fame and pride, but long and heavily laden by ecclesiastical extortion and oppression, and the seat and source of that spiritual despotism which has filled the world with terror and despair. Even there we are at our heavenly Master's work. Using that venerable relic of primitive and cruelly persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seeds of salvation over the fertile mind of Italy, where it is rapidly taking root, and promises to be come abundantly fruitful. In Rome itself, within its carefully guarded gates and its crumbling and tottering walls, we have for six years maintained a pure Protestant

worship, most wonderfully protected by the flag of our country and the mighty providence of God. Our celebrated hired chapel there is the most prominent outpost in the great struggle now pending in behalf of religious liberty.

In Ireland we have for several years employed a highly effective agency in the championship of the truth. And though our work there in this form is brought to a close, we are about to re-open it on another plan, which promises to yield the happiest practical results, having already been attended in other hands with signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are other Papal countries of Europe on which our eye is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak, as matters are not ripe for prudent publication.

On our own side of the Atlantic we have our incipient missions in Southern America and the West-Indian islands. Here there is much to be done—the beginning is scarcely made: but we are doubtless called to make great exertions to give the Gospel to these regions, for which nature has done so much and man so little. In Hayti, demoralized at once by African barbarism and Romish corruption, we are introducing that religion which hath the promise of the life that now is, as well as of the life to come. Our mission stations in Chili and Brazil will be reinforced as soon as we can find the men of God who will gird themselves for this great work, and offer themselves to the Lord for his service in these and other States which are open to their labors.

The great question of religious freedom is one in which this AMERICAN AND FOREIGN CHRISTIAN UNION, agreeably to its constitution, as well as its necessities, takes an influential part. In Sweden, in Germany, in Turkey, and elsewhere, we have exerted ourselves in behalf of the sacred rights of the human conscience in the matter of "soul liberty." With this question is

closely allied the downfall of the Romish domination, and the removal of the chief external hinderance to the free course of the Gospel of the Son of God.

It will be obvious to our thoughtful readers, that very many of our operations are, and must be, of a nature which forbids us to divulge them. They could not be given to the public, in congressional phrase, "without detriment to the public interest." If they were made known prematurely to that jealous and unscrupulous power which opposes itself to our efforts, it would not only greatly impede their success, but compromise the safety of individuals who have confided in our discretion. But there is enough that we can freely speak of, and from month to month make known in the pages of our MAGAZINE, to show that we are not idle or inefficient in this great missionary work of sending the Gospel to the benighted and perishing Romanist.

On the strength of these multiplied and undeniable facts, we appeal again, with all the force of the deepest conviction, to the Protestants of our country. Brethren, help us! Lend your help to redeem the American name in Europe from the double charge of irreligion and political anarchy, a charge which causes priests and princes, and all who cleave to them, to stand in dread of us and of our noble institutions. Help us to hasten to the rescue of millions who are ready to perish.

We intreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel, without waiting to be solicited by pastors or agents, send to us by mail their spontaneous gift to help us in this great struggle against Papal anti-Christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is

the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering,

as it may be, to its final overthrow. Remember that the falling of Rome is the uprising of the City of God!

## RELIGIOUS COMEDY.

The *Semeur Canadien*, an excellent French paper, published at Montreal, gives a full account of one of the queer doings of Popery in that city. It seems that on Sunday, the 9th of September, the image of St. Justine was conveyed with all the pomps of music, flags, and decorations, from Montreal to the village of Longueuil. The latter place was thrown into spasms of excitement by this grand event, and nothing was wanting to make the whole affair as splendid as it was absurd. But who was this St. Justine, about whom all this noise was made? It is hard to say. Her history is a mystery. Some say she was a child seven years old, martyred for the faith in France, by the Protestants, no one knows when. Others place her farther back in antiquity, and charge her martyrdom to the barbarous pagans of old Gaul. The dear little martyr was at last buried at Rome, from whence she, or at least the bones of her, were expedited to Canada. These bones, it is reported, are inclosed in flesh-colored wax, fashioned into the form of a child. The devotions paid to this waxen doll, with its enclosed skeleton, have the twofold effect of exciting the fanaticism of the vulgar, and of disgusting all minds of sceptical tendencies, which are acquainted with religion only as it is caricatured by Papistry. God grant that the eyes of many may be opened, not

only to see the sin and folly of such superstitions, but to discern the *true* religion of Jesus Christ.

This carrying of a puppet of wax, richly decorated and attended with waving banners and beat of drum, might serve to amuse children; but that it should be done by grown men, many of them educated, seems almost incredible. Yet the editor of the *Semeur* solemnly testifies that he saw with his own eyes, in this latter half of the nineteenth century, in broad daylight, three bishops devoutly going on foot, through the mud, after a little idol in wax, "toted" by four stout men! When they got to the church, these clerical dignitaries, to whose hands thousands of rational human beings confide their eternal future, prostrated themselves, with their faces to the ground, before a little image fabricated in some convent. What a reproach to the intelligence of a large part of the Canadian people! What they need is living saints, and not the carcasses of dead ones; saints who can speak and act for God, and pray to him, rather than such as are prayed to, without its being known to their worshiper whether they hear him; saints "who bear the noble responsibilities of the human race," as Bossuet says, rather than such as are borne themselves from one place to another. "God is not the God of the dead, but of the living."

## FATHER CHINIQUY. :

This celebrated priest is now excommunicated. A few years ago he was the popular champion of Rome against the inroads Protestantism was then making in Lower Canada. Feeling that that province did not afford a sufficient sphere for his genius, he removed to the State of Illinois, where he founded a large and prosperous French colony, which he swayed as priest and king. His position stimulated him to feel quite independent of his diocesan, the Irish Bishop of Chicago. The question of church property, aggravated by the jealous dislikes growing out of difference of nationality, has led to an open rup-

ture between the fiery priest and his Hibernian superior, Bishop O'Regan. The priest, who used to teach his simple Canadians to see God in the Pope, and the Pope in the Bishop, is now in open rebellion—against the latter, at least; and, notwithstanding his excommunication, still continues to officiate, and gathers a large congregation to his ministry. As he seems to be such a practical Protestant, it is to be hoped that he "will go on to perfection," by openly embracing the truth in Christ, obeying the Scriptures, and laying hold on eternal life.

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 TURKISH INTOLERANCE.

We have received from sources at Constantinople, in the highest degree reliable, a written communication, with the request that we would give it publicity. It has a very painful interest; and we would at once have printed it as we received it, if our space would have admitted it. Though it is considerably condensed, the language has not been changed, and all the material facts have been retained. Full dependence may be placed upon its sad statements. Let us pray that these discouragements may be overruled for good.

CONSTANTINOPLE, Sept. 29, 1856.

Already a great deal of disappointment has been felt and expressed in the countries allied with Turkey and elsewhere, in view of the unsatisfactory results of the late war for the preservation of Turkey; a war which has cost so much of blood and treasure. The friends of religion and those of Turkish civilization, whose hopes during

the war were generally of almost millennial brightness, still hold on to the expectation of some installments of good results, fixing their eyes upon the Hatti-Scheriff as the day-star preceding the rising of the sun upon the Eastern world, and ushering in the day of glory throughout Turkey. In these hopes and expectations many like ourselves have shared in the East, even; but honesty and truth oblige us to confess that our hopes are at present at a low ebb, and we do not hesitate to admit, though with much regret, that to human view the present position of Turkey is almost hopeless.

Let no man think that Turkish rulers, high or low, ever will change their system of oppression for all the codes that can be made, unless they are obliged to adopt a different course from that pursued thus far. The terms of the Hatti-Scheriff are known, but who of the rulers of the land cares for it? The administration by the provincial pashas, and even the central government, seems to be more reckless and regardless of justice than even before the war.

## CASE OF YANI SAVA.

The real property of Magnesia and the surrounding country is owned to a great extent (probably more than half) by a Turk called Saduk Bey. He owns from forty to fifty villages and farms (accurate statistics are not attainable in such cases,) in which he uses the Greek subjects of the Porte like slaves—i. e. they are entirely under his control. This state of things, it should be observed, is not peculiar to Magnesia. Most of the smaller towns and villages of Turkey are thus governed, whether the moneyed tyrant be a Turk, a Greek, or an Armenian; and the priests naturally side with those who can pay. The case before us, however, is an extraordinarily strong one.

Now, the Protestant Greek of whom we speak, and whose name is Yani Sava, had been a resident of Magnesia from his forefathers, and was one of the wealthiest men in the town, in real estate, flocks, herds, etc. He became a Protestant about two years and a half ago. Since then he has been hated by the Greeks, who, on the one hand, flattered and offered him great advantages if he would return to their church; and, on the other, persecuted him, so that the story of these two years and a half would fill a little volume.

Last spring a panic arose among the Greeks of Magnesia, upon a rumor that the Turks were about to rise upon them and to kill them. They appealed to the Governor, at Smyrna, for protection. An officer (the Murhurdar, or seal-bearer) was sent from Smyrna to Magnesia to investigate the matter, which proved to be entirely groundless. No mobs, no assemblies had been seen, no threats uttered by any one. The Greeks then appeared to feel ashamed at the affair; but Saduk Bey—who had lately taken a dislike to Yani Sava—arose and took up the matter.

Now, there were at Magnesia three Turks, Izzet Effendi, Mehmed Effendi, and Hassani Aga. The first was known to have read the New Testament, though he never had professed belief in Christ. The second was an officer before whom the sale and purchase of mosque property is effected. The third was the owner of a quarry. All

there were known to hold occasional intercourse with Yani Sava, and this was their only fault. These three men, together with Yani Sava, were now taken up, the Turks being represented by Saduk Bey, to the Murhurdar from Smyrna, as men who had uttered threats against the Greeks. Izzet Effendi, who had been scribe to the Medjlis, or magistracy of Magnesia, was put out of office. The two other innocent Turks were dragged to Smyrna with him, and are now sharing his exile in Gallipoli.

The Murhurdar, probably made more zealous by a bribe, reported to Smyrna that there were some men at Magnesia who were troublers of the people, and should be looked after. Upon this, the Pasha of Smyrna went in person to Magnesia, to attend to the matter. Instead of going to the Governor, he lodged with Saduk Bey. What passed between them they know best. There are proofs in good and trustworthy hands, that the Greeks, through Saduk Bey or otherwise, gave the Pasha 1000 Turkish liras, or sovereigns, to procure the permanent banishment of Yani Sava. Both parties have seized the opportunity with eagerness, each to accomplish an object of private interest. The scheme was, that Yani Sava, although a Greek by birth, should be joined with those two Turks as a disturber of the peace, and exiled with them. The Turks were seized and chained in Magnesia. Horses were provided for three; and a messenger was dispatched for Yani Sava, who was then away with his flocks. He found himself all at once surrounded by some thirty men, seized and dragged away. He was brought before the Medjlis or magistracy, and the Pasha demanded, "Why do you meddle with politics?" He then turned to the Greek bishop, and asked, "What is your charge against this man?" The bishop made no reply. The Pasha then turned to the Turkish members of the Medjlis, saying, "Do you know this man?" They said, "We do not know anything in particular about him, but we hear that he is a bad man." An Armenian then said, "We beg your Excellency to exile this man, and if there be any harm to encounter, let it be on me and on my children." Yani Sava was



then chained, and the three prisoners were sent to Smyrna.

They were subsequently kept in prison without chains between two and three months, during which time efforts were made by the English and Dutch Consuls at Smyrna, and by Lord Stratford de Redcliffe at Constantinople, to procure a trial for the prisoners, or their release. All was in vain. A paper was once sent down to Smyrna from the Porte, professing to order Yani Sava's release, and the British Ambassador supposed nothing less than that the whole matter was satisfactorily settled. He was quite astonished some time afterwards, when he was informed that absolutely nothing had been done. The order for the exile of the prisoners at last arrived, drawn up in much clearer language than that for the release had been. The Dutch Consul and the Chancellor of the English Consul (who was then on his last sick-bed) went to the Pasha to urge the postponement of the order, but they met with an ungracious reception, and the order was executed. Lord Stratford de Redcliffe's efforts were vain; the kind and courteous requests of the Dutch Minister were equally so, though made to Ali Pasha, who professes to be actuated by a great love of justice; and equally vain were the representations and humble petitions of the head of the native Protestants. The fact is, that Protestantism is intended to receive in Yani Sava its first significant blow; and the foreign ambassadors were meant to understand that their interference was not desired and would not be heeded.

After his arrival at Gallipoli, and his inscription into the list of the inhabitants there, Yani Sava obtained permission from the town authorities to visit Constantinople. By the very kind personal services of the Dutch Minister he obtained an interview with Ali Pasha. He stated his case, and urged his innocence, sufferings, and losses, and begged for a trial in Constantinople, expressing his readiness to die, if he were worthy of death. The Pasha seemed touched with the story, and at last said he would write to Smyrna and inquire, and Yani Sava might come again in ten days. But he reproved him for looking to ambas-

sadors, and said, "Have you no head of your nation by whom to come to me?" Upon this the head of the native Protestants, wishing to fulfill his duty, went to Ali Pasha—to whom he had spoken often enough on the case already—and begged permission for Yani Sava to go to Smyrna, at least for a few days, in order to attend to the interests of his property, lest all should go to waste. The Pasha told him Yani Sava must wait till the answer came from Smyrna.

When Yani Sava called for the last time upon Ali Pasha to hear the decision, the Pasha said in substance, "The Pasha (of Smyrna) says you are a bad man, and you say, no. Shall I disbelieve a Pasha, and believe you? Your matter is finished, and you may go. You have left your former church, and they are justly irritated against you. If you want to change your religion, you ought to be willing to suffer in consequence of it."

It need not be said that this is a plain acknowledgment—

1. That Yani Sava is an innocent man.
2. That he is persecuted for the Gospel's sake.
3. That the Government are inclined to pursue further the course of oppression and persecution thus boldly commenced; and,
4. That the most enlightened member of the Government is prepared not only to act upon this plan, but to confess it openly, in spite of Hatti-Scheriff, of England, and of all Protestant Christendom.

The following is another illustration of the Hatti-Scheriff and its influence upon religious freedom. The whole of it is from the pen of a trustworthy Protestant in the interior well acquainted with the facts. It is dated July 12th of this year:—

#### CASE OF AN ARMENIAN GIRL OF SIXTEEN.

"The following is a brief outline of the case, as stated by the girl's friends: Some five months ago, at Kemak, near night, she, having had difficulties with her step-mother, left her house, and was met at the door by a Moslem woman, a near neighbor, who persuaded her to enter her house, promising to help her to settle her difficulties. The

same evening, however, the girl's friends went to this Moslem house to take her home. The owner of the house, Ismail Ogloo Hassam, appeared at the door, and declared that the girl was not there. They went the second time, received the same reply, and were roughly sent away. The same night the girl was forcibly taken by Moslems, attended by zabties (or police-officers) to the house of Moofiti Sherif Effendi; and the next day, when the friends went there for her, they were told by the Moofiti that she had become a Moslem, and they could not see her face again.

"The girl's friends, entreated and demanded that she should be brought before the Medjlis (or town session,) and interrogated according to Turkish law. But this was refused them. The girl was afterwards taken to another Moslem house, from which she fled by night, and secreted herself in a cave of the mountains. The Armenians were then accused of having taken and concealed her, and for this a priest and nine others were seized and thrust into the stocks by order of Ibrahim Bey, the then acting kaimakam or governor. After the girl was found and retaken by the Turkish authorities, they took her to the banks of the Euphrates, and threatened to cast both her and her father into the river if she did not declare herself a Moslem. Overcome by the fear of immediate death, the poor girl said, 'If you are determined to compel me to be a Moslem, I will be;' but as soon as the pressure of fear was removed, she again declared that she was a Christian, and would never be a Moslem; and she has ever since adhered to her faith.

"The Turks next resorted to the following artifice: The daughter of the Moofiti was brought before them with her face covered, and interrogated instead of the Armenian girl. She, of course, responded heartily, 'Thank God, I am a Moslem.' The work was done, and a paper was prepared by the Medjlis, or town session, and sent to Kharpoot, declaring that the girl had become a Moslem. By order of the Pasha, the girl was finally brought to Kharpoot, accompanied by policemen, her father, and a priest, and there confined in a Moslem house. The Pasha being absent at Mala-

tin, she was taken there. The girl declared herself a Christian; and the Moslem testimony was so unsatisfactory, that the Pasha sent her back to Kharpoot, with orders to the Medjlis there that she be interrogated according to Turkish usage; and if she declared herself a Christian, that she be released.

"The Medjlis then sent the paper already mentioned, and which had been received from Kemak, to the Pasha, who wrote to them to detain the girl in a secure place till his return, she being at the time in the Pasha's harem. The poor girl, it will be seen, besides being thus confined, had been taken from place to place—first from Kemak to Kharpoot, *seven days' journey*, then to Malatia and back, *five days' journey more*, in the oppressive summer heat, until she is weary of her life, and entreats her friends to put her out of the world.

"As the Defterdar, (receiver of the government taxes and income,) who is the Pasha's vicegerent in his absence, had thrown the whole responsibility on the Medjlis, I went and presented the case before them in session, and requested that the girl be brought and interrogated, in accordance with the order of the Sultan; but they refused to do it, assigning as a reason that the demands of the law had been already complied with at Kemak! I then requested that the girl be allowed to have a comfortable place in a Christian house, meanwhile, and, if necessary, guarded by policemen. To this the Medjlis assented, but the Kadi Sherif Rooshda, of Broosa, declared that the girl must remain where she was, and neither her father nor any one else should see her, except the person who took food to her; and, furthermore, he affirmed that, *according to Turkish law, she must be put to death*. I referred him and the Medjlis to the late Hatti-Scheriff, and assured them that it was designed to secure protection to all the subjects of the Sultan in the religion of their choice. The Kadi replied, that *there was no allusion in the Hatti-Scheriff to such cases as the one before us*.

"This is not an isolated case. There have been many similar cases in this region during the last eighteen months, in most of which the Turks have succeeded in accom-

plishing their iniquitous purposes, while a few have escaped by stratagem and bribes."

To this narrative we beg to add, that, notwithstanding all the efforts made with the Government at Constantinople, with their own Hatti-Scheriff staring them in the face, and the foreign ambassadors around them, nothing has been accomplished: the girl remains in confinement, and none of her friends, priests, or teachers are permitted to see her.

Before the war, Turkey was weak, exposed, trembling for its existence, and the Government was ready to listen to the representations of foreign Powers, especially to England. While the war was raging, everybody was convinced that great reforms must follow in Turkey, and that a better day was at hand for the Rayahs. The friends of Christianity hoped to see a great door open before them for labors among the benighted inhabitants. The rapid sale of the New Testament among the Turks raised a rational expectation of great good even among the Mohammedans. When the Hatti-Scheriff was published, it seemed to put the imperial seal upon the new order of things.

But, then, every child in Turkey knew that if the promised changes were to be made, and if the fruit of the seed of blood sown broadcast in the Crimea was to be reaped, foreign influence must do it; and, therefore, some troops must be left at least at the capital of Turkey, partly to oblige the Government to respect the Sultan's promises, partly to support it in the difficult task of performing them. Every Frank, every Rayah, yes, and every Turk, expected that foreign strength would remain behind to establish the new order of things. This rational expectation reigned throughout the interior, and the Turks appeared to prepare for submitting gradually to the decrees of heaven. Instead of all this, to the astonishment of this whole country, the Paris treaty seems to preclude the right of interfering with the administration of Turkey, the troops are withdrawn, and the Turks, Government and people, are permitted to do as they please.

The fact is, that unless God and man interpose, *Protestantism* has now a very

gloomy prospect in the Turkish empire. The Hatti-Scheriff has aroused the fanaticism of the Mohammedans against Rayahs and foreigners in general, and the re-action is already being felt most painfully by many. But their ire threatens to fall most signally upon the few and defenseless Protestants. The dissemination of so many hundreds of Turkish New Testaments, and the spirit of inquiry awakened by them, has, it seems, roused the jealousy of the old-school Moslems and the fears of the Government. An unfortunate publicity given in England, in public speeches and in print, to this movement among the Turks, a movement several times greatly exaggerated, has added fuel. The Greeks and Armenians do not fail to hint to the Turks, "You have nothing to fear from us; we have lived long side by side with you, and have not presumed to interfere with your religion. But these Protestants will not be so quiet. They carry their book everywhere, and preach their doctrines to all nations. You see the beginning already. If you do not break them down, and sweep Protestantism from the empire, you will repent of it when it is too late." Hitherto the Mohammedans have rather sympathized with the Protestants, as being Christians free from idolatry. But now the Protestants are both feared and hated. The dissemination of the New Testament during the war has inspired the Turks with apprehension; the Hatti Scheriff has deeply stirred up their fanaticism; the Paris treaty has rendered them independent of foreign counsel or interposition; the removal of the troops has clothed them with strength and filled them with pride; the Christian denominations hostile to the Gospel will join them in persecuting Protestants; for months past English influence has not been able to redress the most flagrant wrong, and the noble Power formerly defending successfully the rights of conscience, does not appear available at present; and therefore the little flock of Protestants in Turkey may be crushed, and, if Providence do not interfere, *will be crushed* throughout the country. The injury which the late war, or rather the settlement which concluded it, has done to Christianity in Turkey is absolutely incalculable.

The Gospel is still being preached, and light is being afresh scattered in the very regions where apostolic Christianity took its rise. This is encouraging, whatever may be coming next. And the Lord is king, and he will hear the prayers from all portions

of Christendom, whatever trials may yet be in reserve. But those who have brought the Rayaks, and especially the native Protestants, into their present sad position, have assumed a heavy responsibility before God and man.

## FOREIGN FIELD.

### CHILI.

We take great pleasure in laying before our readers the following communication from the Rev. David Trumbull, of Valparaiso. He was sent to that place, many years ago, by one of the Societies which was merged in the formation of the AMERICAN AND FOREIGN CHRISTIAN UNION. He soon succeeded in establishing for himself a useful position as a preacher and teacher, in which he has ably sustained himself without expense to this Society. His attachment to the Society, though no longer formally connected with it as a missionary supported by its funds, induces him to send us this letter; by which it will be seen that he has not labored in vain, and especially that the great question of *liberty of worship* is making progress in the right direction, so far as public sentiment in the city of his abode is concerned.

VALPARAISO, Oct. 10, 1856.

REV. A. W. McCCLURE, D. D.

MY DEAR SIR:—In answer to your inquiry about the spiritual condition of this part of the world, I may best begin by offering a contrast between the state of things when I landed here in 1845, and the present time. Since that time a congregation has been gathered, composed of English, Scotch, Americans, and a few Germans, numbering about two hundred and fifty persons. A church has been formed, having about fifteen male and thirty female mem-

bers. A Sunday-school is also collected, numbering sixty children, with about ten teachers. In 1845 we had no place of worship on shore, save a room occasionally used in a private house. At that time I often preached to five persons, and ten was considered a good audience. We have this year completed a commodious and attractive meeting-house. It is retired, and yet in a very central part of the city, three minutes' walk only from the pier at which all boats land from ships in the bay. This has cost about \$17,000, for land, building, and necessary improvement of the street in front. The Seamen's Friend Society of New-York aided us with \$1,000, and \$13,000 we have collected here among ourselves and the merchants of the place. The debt we hope to take off in the course of a year or two. Seats in it are reserved for seamen and strangers. Two hundred and fifty persons can be seated with comfort. Three hundred can find places, and whenever we need it, the room can be enlarged so as to hold fifty or seventy-five more.

Great fears were entertained, as this structure went up, lest we should not be allowed to use it. Some, who did not belong to our congregation, but had generously given funds to aid us, said we were going too fast, and should fail—that the Government of Chili would interfere to prevent our using the building when completed—that we ought to erect a building which should not seem to be a church, but which should resemble a dwelling-house, or warehouse, or something else. To these counsels, however well meant, I always answered, that we could not put on false appearances—that while in Liverpool or Bos-

ton we might put up a building of any form we pleased, yet here to erect an apparent house, which should in reality be designed for a church, would be nothing short of attempted deception.

The fears expressed were not without foundation. Neither did we fail to perceive there were grounds for apprehension. However, we meant to go just as far as we might be permitted to go, until stopped by force. And when the building was nearly ready, we were ordered by the authorities to desist. For two weeks we did so. After repeated efforts that proved vain, at length I obtained an interview with the Governor of the province, and happily obtained leave to go on; not, however, without a formal notification, that if the building was for Protestant worship, it was illegal, unconstitutional, and all concerned must be prepared for the penalties of the law.

The history of this interruption was, that Archbishop Valdivieso had called on the Governor to notice what we were doing. The Governor called on the authorities of the province for information about it. These authorities stopped us, because of some informality in the municipal license for building. The Governor sent the notification in question. The license was amended, and we went on till the building was ready. Our mind then was to go forward and occupy the place. If forbidden, we would go on until compelled by violence to desist. This, it was seen, the Government would not for a moment resort to, for its credit with the world, if for no nobler motive; though we believe it is actuated by nobler motives, and, according to its light, really appreciates and desires religious liberty.

The end justified our expectations. We opened our place of worship on the 27th of April, and have met there without any interruption from that day to this. There is a British chapel here, and I should not be surprised if these dear friends should also build an edifice worthy of their numbers. I hope they may.

Our congregation is already devising a plan for obtaining a teacher, and erecting a school-house on a lot of ground adjoining

the meeting-house. I am in great hopes we shall succeed in it. One thousand dollars have already been offered by a gentleman towards the cost of the building. The lot of ground, we were in a measure compelled to buy, in order to prevent the nuisances of a stable-yard which was to be placed beside us.

As a point of encouragement, I may mention, that just before your letter came, a Swede, who came here ten years ago, and whom I had feared had turned back again from his Christian profession to the world, and in fact, who had married with a native, and become, I suppose, for that end a Romanist, called, and wished to procure copies of the Bible in Spanish. I agreed to meet him later in the day. He came, bringing his wife with him. He said, a Bible he had procured from me some time ago had been carried from house to house, where he had lived, and that his friends wanted five more. These I supplied him with; then he wanted all the Spanish books, "good books," that I could let him have. I made him up packets of tracts, bound volumes, and books in paper covers. I told him, if he said the word, he should have them for nothing, though some Christian would then have to pay for them. He replied, he wanted to give them away, but had rather pay for them. So, making up two or three packages, I received \$10 from him for the Tract and Bible Societies. Having obtained these, he then asked if I would not pray with him and read the good book; I said, "Of course I will, and in Spanish too, that your wife may join us." He was delighted. So I read Paul's words to the elders of Ephesus, in the 20th of Acts, and then knelt down to prayer with them. They both seemed sincere worshipers. He responded fervently to the prayer for grace to obey God and overcome temptation. When we rose from our knees, his eyes and hers were filled with tears. "O," said he to me, "that is what a man needs to hear;" and then in Spanish to his wife, "Our Protestant religion is all love: the prayer of the minister is not by rote, it comes from his heart." And with his packages of good reading, and God's Word, away he went, thanking me a hundred times.

October 14, 1856.

That you may see what estimate is put on the state of religious liberty in this country by the clergy themselves, I translate the following from the Catholic Review (*La Revista Catolica*), which is a church journal, issued weekly at Santiago. The object of the article is to show that religious liberty tends to greater immorality; and to prove it, maintains that this city, in which there is most of the former, there exists more of the latter than elsewhere. What brought out this announcement regarding Valparaiso, was a remark in the *Mercurio*, an intelligent journal, to the effect, that in the city of Concepcion the proportion of illegitimate births was one in every three, and then followed this remark: "We submit this, therefore, to the attention of our own clergy, and ask them to present many like examples of those abominable countries in which religious freedom is allowed, or call it the rivalry of the different forms of the Christian religion in the work of education and spreading morality among the people, by means of the doctrine of the Redeemer of mankind."

Then comes the following about Valparaiso:—

"In Valparaiso we have, unfortunately, religious liberty, not by law, but in fact, and with shameful violation of the laws; and a corruption far greater than that in Concepcion prevails. There dissenting ministers do what they might do in countries tolerating Protestant sects. They have their chapels in which those persons assemble publicly who desire to hear preaching or the reading of the Bible. This is circulated freely, with a multitude of catechisms, stories, novels, and other books, aimed at perverting the faith of the Catholics. Ministers have come professedly to make proselytes, and are sustained by their respective denominations. Protestant propagandism labors assiduously in day and boarding-schools for both sexes, which Protestants have opened and maintain, under the view and sufferance of the authorities of the country. And, in fact, what would be considered a criminal dereliction even in countries where the law tolerates

many forms of worship, in Valparaiso is of daily occurrence, namely, that Catholic parents, with a blindness or a negligence that can in no way be excused, confide their children's education to the very enemies of their faith. The larger part of the foreign population of Valparaiso is composed of those not Catholics. Protestant interests count on the support of capitalists who are powerful, imperious, and even threatening; and commonly find an impassioned echo in the very press which is called national and independent. But what is it that morality has gained from the liberty thus enjoyed by dissenters in the second city of the republic? The immorality there is great, without shame and without bound."

If you should ask me, Is all this true? Are Protestants thus unhindered? Have such notable advances been made on the exclusiveness of the past? I am sorry to say that the picture is very much overdrawn. Nothing can be done here without great prudence. There is a continual desire to have the Government move and stop certain exertions for good. That the Government, however, is too intelligent and liberal to partake of this blind exclusiveness, and hence refuses to lend itself to the execution of the narrow will of the hierarchy, is happily true. But you may judge for yourself, when I tell you that we had to erect a fence 12 or 14 feet high in front of our chapel, "to take off the publicity of it." My policy has always been to refrain from attacks on the papal religion, and only to circulate God's word and works, containing the Gospel; but were that line passed, I have no thought it would be tolerated. However, there is reason for admiring this Government, and still more for thanking God that so much freedom does prevail. May it not diminish, but increase, till all enjoy the freedom with which Christ makes his people free. Some good articles have been published lately in the *Mercurio* in regard to these questions of toleration. They have been brought out by this same Romanist reviewer, who has asserted that the morality prevailing in Protestant countries is inferior to that in Catholic lands—that Norway is worse than France, and England

than Ireland! This has brought out the pen of a gentleman signing himself *Veritas*, who has victoriously refuted these rash assertions, and I believe silenced his adversary. The same journal, the *Mercurio*, has also had a few excellent editorials, of late, on the subject of toleration, in which the ground is taken that the Church of Rome itself is more pure in countries where there is religious liberty than in those where it prevails alone. These articles have been called out by the statements of that same Catholic organ mentioned already. They have been able and very temperate in their tone. They would have been highly creditable to any journal in Great Britain or the United States.

A question which now engrosses great attention here, is between the Government and the Archbishop of Santiago. An under-sexton was removed by the Bishop's vicar, in his absence from the cathedral. The canons of the chapter said it was well to remove him, but that it was an invasion of their prerogatives, against which they protested. For this they were suspended *a divinis*. They appealed to another bishop, and during the appeal claimed the censure and suspension should be removed from them. Their bishop allowed the appeal, but insisted they were suspended from their offices as ministers. They leave the questions to the Supreme Court. This tribunal decided in favor of the canons. The bishop refused compliance with the order of the court, denying its power to interfere in affairs of the church. He addressed the President on the subject, denying the competency of the tribunal. The President, then the Secretary of the department of justice and worship, affirms the entire competency of the tribunal, and that its mandates must be obeyed. What action the prelate will take is uncertain now. He is a man of firm will, and also a man who acts on conviction. I believe him to be a sincere man, and pure in his life. To people of the United States it will be difficult to appreciate the bearings of such a question, since church and state are so entirely separated with you; but under the plan of uniting the two, as in this land, it would

seem that the Supreme Court, if supreme, must be allowed to have jurisdiction according to the provisions of the canon law.

Regarding work to be done here just now, I think the best step the CHRISTIAN UNION could take, would be to send a person to promote the Gospel here among Germans. There are more Germans than Americans, or than even English, and they are sheep without a shepherd. A truly evangelical man, therefore, who would come and labor among them, might exert an excellent influence on them, and, through them, on the country. Some aid might be counted on here, although an attempt to practise the true discipline of the church would be unpalatable to many. But all wish you might be able to do something in this direction for the Germans.

Yours truly,

DAVID TRUMBULL.

## HAYTI.

In a letter from our active and faithful missionary, dated at Cape Haitien, Nov. 1, 1856, he says:—"On Sunday, the 12th of October, I baptized and added to the church seven persons. All who wished to join could not be present at that time; for which reason as many more, probably, will unite with the church this month, if God will. This will make fourteen, in less than a year since I removed from Don-don to this place. The prospects are better and better, and I anticipate good things. The people of this city are getting very weary of their priest, and I think he will be obliged to go away.

At Don-don the work goes steadily on, under the hand of God, with L— in it as the instrument.

The baptism of which I have spoken, was near this city, in a beautiful natural basin on the adjacent mountain. I had it enlarged and cleaned out for the purpose. After the baptism, we came

down, and I administered the Lord's Supper. At night, L—— preached from Rom. 5 : 1, and his discourse had life in it. The whole proceeding went on delightfully. But the devil was angry, and sent an officer and some soldiers to arrest one of the new members, while we were communing. The Lord made them wait at the door till we were done, or nearly so. They then took their man to prison, by order of the Duke, who commands in this *arrondissement*, under some pretense of the government. They kept him in prison some ten days or more ; but he is now free, after greatly shaming his accusers for their falsehood and injustice. They disclaimed any intention to interrupt our worship, but we know too well the deep malice of the devil and the pope.

Among the persons baptized were C. V—— and his wife, whom I married a few days before. He was in high employ as a priest of the Catholic religion, as they call it ; which, of all human things, turns negroes into fools, and spoils them. In going to and coming from the baptism, where he made a most happy and impressive address, we passed directly before the door of his chapel, now almost deserted. To this same chapel the priest of the city led the people, to bless some dead bones, the very first afternoon I preached here. I would be sorry to have you think me superstitious, for I am far from being so ; but the man I had baptized was one of the chief actors in that memorable scene. He is poor, and has renounced a good income, and the prospect of high promotion in the Catholic thing. He is skilled, however, in the trade of a tinner, by which he can subsist. His conversion has made a great noise, and will do a great deal of good. The negroes heard of it, and came in multitudes, with an order from "La Place," arrest-

ed him, and took him, with much and furious grinding of the teeth, to the Commandant. All means were tried to subdue him to Popery, and into burying some of the dead whom they fetched. But he would not yield, and so they let him go. He says he was all the days of his life in a dungeon until he found me, and that now his whole soul and body are full of light. His wife is an excellent and truly converted person.

Another of the baptized was C——, from whose neck, at the end of my sermon in the hall, before the whole assembly, I cut with my pen-knife, a silver cross and a popish book called *L' Ange Conducteur*, of which the Papists think infinitely more than of the Book of God. This man was obliged to abandon his concubine and child in order to join Christ. Hereupon her heart gave up the devil that was in it, and she came, thoroughly humbled, to me, in two weeks, a truly converted woman. This was after much instruction from C—— and other members of the church, as well as myself. They were married by me last Friday, and she will also be added to the church, as will also the wife of the man I have mentioned as having been put into prison.

Besides these were two fine young men, brothers ; the youngest only sixteen years old. They are educated and intelligent, and will make themselves useful. I also baptized a young black woman from Don-don, who is indeed a brand plucked from the burning.

One man, who was to have been baptized, is a sea-captain. He had just built a vessel here, and wished very much to consecrate himself to God before beginning to sail it. But the Lord saw fit to lay him on a bed of sickness, so that he could not come. He is now recovered, and is gone with his vessel



on a trip to some of the British islands. He, too, forsook his concubine that he might obey Christ. I have married several from Don-don who are saved, and expect to perform the same service for others.

The young musician, whose letter I sent you some time ago, has again been on an extensive missionary tour through the country and towns. He has done much good, and I think some of his foot-prints will long be seen, especially at Borgne. It would seem that he nearly converted the priest at Simbé. But he could do nothing with the one at Lacue. He called on him, and introduced religious truth. But the priest said that he would give a ball at his house, and invite many to be present; and that the young man should make the music, as he used to do in former days, and make a deal of money. When this was refused, the priest got angry, and said that the only Christ is in the Catholic Church. The young man asked to see something of him. Hereupon the priest pointed to a crucifix on the table before him. The young man said that such a Christ was only

dead. The priest sprang up, and seizing a bludgeon, came nigh to crush his head entirely. The youth only protected his head by the use of a nimble pair of heels, and made a hasty retreat. There has recently been converted here a young woman from the south part of the island, who is very interesting, and whom it would be impossible to see without thinking of the sister of Martha. I can truly say to you, that her case is extremely interesting. She is a *quadroon*, highly intelligent, but without education. Such persons—I mean of this mixed race—seem, at least in Hayti, to learn everything, almost without any teaching. I think, however, that this girl is partly of Carib Indian descent.

I wrote for Bibles, and hope they will be sent; for I have none on hand, and, of all things, I need them. I lately received some publications from the American Tract Society; but far, far, far, too, too, too few. Yet I am exceedingly glad to get them; for I can assure you they are read with avidity and increasing appetite.

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## HOME FIELD.

### ROME ALWAYS THE SAME.

Although at variance somewhat with the sentiments of some of our readers, we have uniformly insisted upon the identity in spirit and aims of Roman Catholicism, as a system of government, or of so called religion, in all ages of the world. If, like the chameleon, its aspects in different places and times have been different for brief periods,

they have been so merely from considerations of expediency, and with a view to secure its ends more easily or more effectually.

In its fundamental principles, its essential opposition to the spirit of the Gospel, its selfishness, worldliness, towering ambition, and consequent want of coincidence with the kingdom of Christ, "which is not of this world,"

it is unchangeably the same. Notwithstanding the trappings with which it may have decked itself, and the blandishments with which it may have spoken to our citizens and deceived the incautious and unwary, it is still the same thing that it was in Europe in the 16th century, when the court of the Inquisition, and the Auto-da-Fe, and other death-dealing agencies, inflicted at its bidding horrid severities on men and women, for no other crime than exercising the rights of conscience and worshipping God according to the Scriptures. In all its attributes and purposes it is the same as that which now in countries where it has intrenched itself—where it is unrestrained by Protestant influences, controls the civil government, or embarrasses its operations, and pursues with fines, imprisonment, and unrelenting hate and violence, all who dare for any cause to deviate from its requirements.

And shall it obtain dominion in our beloved land? This is a grave and pertinent inquiry. It is an inquiry deserving vastly more consideration than many of our citizens seem to apprehend. It is already here. It has planted itself in all of our great commercial centres, along our principal water-courses and thoroughfares, and it is now rapidly spreading itself in our villages and over our rural districts. By the policy pursued, it has largely allayed suspicion and gained much time, and thus collected a vast amount of materials for the accomplishment of its purposes. And what it will *strive* to do, none who understand its spirit can entertain a doubt. In its view, the civil is subordinate to the ecclesiastical government, as a matter of propriety and of right; and where the reverse of this obtains in practical life, in any land, there is no consideration of sufficient

weight to prevent the employment of means, open or covert, whereby it may be changed and the supremacy given to the hierarchy. Its opposition to our government and its efforts to *subvert* it must therefore be looked for.

From the beginning, Rome has looked to this achievement as the *main object* of her mission in this land. She has not come to bring us Bibles and Testaments, to make known to us the will of God and the way of salvation, and thus to do our nation good; for she hates the Bible, and rejects it, and indeed she has openly burned it in our presence. She looks only at her supremacy. She desires nothing but that, and for nothing else has she sustained her large expenditure here, in money and in men, during the last quarter of a century.

And we must say that she has not labored in vain. On the contrary, she has such encouragement as stimulates her zeal, and makes her buoyant with hope.

By dint of perseverance in her peculiar tactics, petition and remonstrance, yielding and resistance, cringing and threatening, alternately, as the game required, she has carried her purpose in a variety of very important things. And she has now assumed a position which is anything but flattering to the sincerity and depth of the Protestantism of the nation, and which augurs anything but good for the future in our history.

To please her, Protestants in some places have allowed the Bible as a reading-book to be expelled from the common schools. In one State of the Union she has been allowed by the Legislature to get the education of the children to a large extent into her hands, while in other States the children and

youth of Protestant families are sent in large numbers to her seminaries and receive her mark upon them there. In violation of our statutes, she acts upon the rules of "canon law" touching ecclesiastical property or estates, and she is raising up in the midst of us a monied hierarchy, like that in Spain, and Mexico, and Italy, whose wealth can now compete in a troublesome way even with any of our State authorities. She throws herself into our political circles, and boasts that she can dictate terms to *any organization* or *platform* that may be proposed. These and various similar things, together with the apathy of many Americans in regard to the whole subject of Romanism, and the earnest pleadings for it by not a few nominal Protestants who utterly ignore all past history and present operations, excite in us painful apprehensions.

We do not, however, yet believe that God will give this land into the hands and subject it to the will of Papists, *if the pious portion of its population will do their duty*, although he has suffered them to make great advances upon it—much greater, perhaps, than most Protestants have allowed themselves to suppose. But if they will not turn their attention to it—if they will not do their duty in regard to this people, whom in great numbers God has brought to this land, as we trust for enlightenment and salvation, we see not why he will not give it to them.

But we have not room to pursue this topic, and we close this article by subjoining an extract from the editorial of the Freeman's Journal of this city, of the 29th of last November. We beg our readers to peruse it, and weigh its statements with care. They are worthy of consideration, especially on

the part of those who "have no fears in relation to Romish influence in this country," and who do nothing to promote the spiritual welfare of Papists, nor to guard the safety of our institutions and our youth. The extract shows the views which the Archbishop located in New-York entertains of the present position and future prospects of the Romish organization in this country.

He holds that it has now attained that significance and power that "it is not to be put aside or disregarded," and that "all organizations and platforms" that will not be thwarted by its action *must consult its will*. This he claims as a matter of exultation, and says: "It is what cannot be said of any other religion."

If the Archbishop is not mistaken, then we ask, is it not time for American Protestants to wake up? But read the extract. Here it is:

"The most careless observer of events must perceive that the Catholic religion in this country is becoming more and more a thing not to be put aside or disregarded. It challenges the attention of the statesman and the scholar, it has always arrested the gaze of the thinking man, but now it fixes the wandering glance of the busy crowd, the thoughtless multitude. Events which no sagacity could have foreseen, have conduced to these effects. Inasmuch as the Catholic Church is, on earth, a church *militant*, the causes which help on its expansion one would naturally expect to find connected with effort, and struggle, in some form or other. And so it has been here, of late. Catholic doctrines, practices, history, and connections with government, have become living and present facts, entering largely into the political movements of the day, and controlling in part, if not governing, the organizations of parties and platforms. This is what cannot be said of any other religion."

## LECTURES TO ROMANISTS IN HARTFORD.

The Board still continues to give public lectures to Romanists. The Rev. Mr. Leo, who has been engaged in this service for some time, recently delivered a series of lectures in the city of Hartford to the Irish Romanists, with happy results. The following Report will give a brief view of the course. Mr. Leo says :

"The period of my public labors among the Roman Catholics of Hartford has just closed. I commenced my course of controversial lectures in Touro Hall of that city, having first, by means of large placards and notices through the press, invited Irish and other Romanists to attend, and hear and judge for themselves. On Wednesday and Friday, the first two evenings that I lectured, from *four hundred to five hundred Roman Catholics* attended, and more than half filled the lecture-room. Protestants filled up the remaining space, so that the Hall was densely crowded.

"My first lecture was on that glorious old Protestant dogma, viz. "*The Bible the only Rule of Faith*," which occupied an hour and a half in the delivery. My second lecture had for its subject, '*Auricular Confession*,' and both were listened to by the Romanists with the closest attention. I repeat, that *four hundred Roman Catholics* in Hartford heard the right scriptural and Protestant views touching the above-named subjects.

"Then came the Sabbath, and the Romish priests issued a call of unusual solemnity to their people. My humble labors and myself were denounced and slandered by the surpliced creatures of the Pope, and 'all good Catholics' were warned 'that their faith was in danger' by 'heretics.' Of course, the cunning fellows meant only that *their 'craft' was in danger.*

"After such an outcry from the altar against the lectures, one would suppose that not one Romanist would dare afterwards come and hear me.

"But on that Sabbath-day, in that Romish chapel stood *two hundred* of my country-

men and women, who had already heard my first two lectures, and had been favorably influenced by them, and who replied to the priest's *tirade* by a skeptical shrug of the shoulders, as if to say, 'In troth, an' yer riverence, but it's not the thruth ye'r afther tellin' us, bekase why, we've heard him ourselves.'

"One brave Irish girl was heard to say, after mass, that 'if Mr. Leo gave five hundred lectures in town, she would go and hear every one of them.'

"The next week there was a great falling off in the attendance of Romanists at the lectures; but it was only a falling off on the part of the slavish and superstitious portion; for from *one hundred and fifty to two hundred* of those Roman Catholics who had heard my first two lectures, steadily attended to the close of the whole course.

"I have now to inform you that had not the priest interfered, every Romanist in Hartford would have attended my lectures. The good people of Hartford know this, and lay it to heart. Oh, when will *all* the good people of our country feel proper concern at this monstrous evil, that millions of men and women live among us to-day, desirous of hearing the Word of Life, and yet who dare not hear it, lest by doing so they should incur the displeasure of the Pope's priestly police!

"From a good deal of personal conversation with the one hundred and fifty Romanists above alluded to, I take pleasure in reporting that *not one of them* is now such as the priest would wish to see."

## A VIEW OF LABORS AMONG IRISH ROMANISTS.

A missionary in one of our Western cities, who has had much experience, thus writes in a late report, viz :

"Another month has expired, during which I have pursued my labors steadily, though often has my patience been severely tried. The priests have been around visiting among the parents of my Sabbath-school children, and the

result is just what I expected. The Sunday following there was a falling away of half the scholars, and a crowd of juvenile rowdies had gathered round the door, hooting, and yelling, and throwing stones. They would most probably have done some one harm, were it not that I told them, in language not to be misunderstood, that I would bring the police and have them 'taken up,' if they did not behave themselves. I made a short speech to them on the impropriety of their conduct, after which they gradually disappeared. Some of them had attended the school previously, and the books and papers I gave them they tore up. The children are all under the instruction of the Jesuits, and entertain, as they are taught, a deadly hatred of Protestants, or, as they call them, 'heretics.'

"I have still about *thirty-five* scholars, all Romanists with the exception of a few Mormons. These I hope will hold out, in spite of the priest. I am well received by their parents, and I trust good impressions have been made on the minds of some, through my humble labors. One man, I have reason to think, is deeply concerned about his salvation. I have had frequent opportunities of conversing with him. He is a man in comfortable circumstances, a fact which, viewed from a worldly point of view, would make his case more hopeful; for the poor are too often governed by hankerings after the meat that perisheth, and in their eagerness to grasp at it, miss the real or substantial good.

"I have been so often deceived by beggars and treacherously dealt with, that I have but little confidence in the sincerity of their religious professions. However, we must deal with them gently and charitably, in the hope of doing them good; for the soul of the beggar is as precious in the eyes of

God as the soul of the prince; both are the work of his hands.

"But to return to this individual, let me say, that in the last conversation I had with him, in the presence of his wife and another Romanist, he declared, that 'although he was a *Catholic*, he found it very difficult to believe in some of their doctrines, particularly transubstantiation.' The other man who was present attempted to turn the Protestant religion into ridicule, but he did not succeed so well as he expected. He said he 'knew a religious sect in England, when he was there, who fancied they saw God at their meetings coming down through the roof of the meeting-house; and if there happened to be any person or persons present at these meetings who could not distinguish the presence of their Creator appearing in that manner, it was because sin had darkened their spiritual vision.'

"I replied that perhaps he was only caricaturing or misrepresenting the religious impressions of these people; for the things of God, I said, are hidden to the carnal mind, and cannot be seen by it, for they are spiritually discerned; and that in this sense they were perfectly right in saying that the spiritual vision of some was darkened by sin. But, I added, even though they were so fatally deluded as you have described them to be, yet you and your co-religionists are *more deluded still*, in believing that you eat your God. He made no reply, for it was true, and the feeling exhibited by the man of the house and his wife, was that of satisfaction in regard to my answer.

"The family that live in the next house to this family receive me also very kindly. The man and his wife are strict Romanists. They send their daughter, however, to my Sunday-school, and speaking, as they do, their native

tongue (the Celt) with fluency, they take the greatest delight in listening to the reading of the Irish Bible. After my Sunday-school was over yesterday, I was invited to the house by this couple, and requested to bring the Irish Bible, and read for them out of it the history of Joseph. I complied, and during the reading of this deeply affecting narrative the man was frequently in tears. So deep was the impression made upon his heart, that although he is, as I said

before, a strict Roman Catholic, he said it was a sin and a shame for those who would prohibit or contemptuously treat the reading of such a blessed book.

"Four more individuals met me at the door as I was leaving, and they wanted me to return and read more for *them*; but it was getting late, and I had other engagements on hand which prevented me from complying with their pressing and oft-repeated solicitations. On the whole, I feel encouraged."

### AGENT IN HARTFORD, CONN.

CHARLES HOSMER, Esq., is our Agent in Hartford, Conn., for the sale of the Society's publications. He will also

receive pay for the Magazine, and will take new names, and report them to our office.

### REV. WM. D. ROSSETER.

The Rev. WM. D. ROSSETER, District Secretary of the Society, has removed from his former residence, the city of Madison, to North Madison. His Post-

Office address is "North Madison, Jefferson County, Indiana," where he desires his friends and correspondents to address him.

## BOOK NOTICES.

A BOOK OF PUBLIC PRAYER, compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the reformers Calvin, Knox, Bucer, and others; with supplementary Forms. New-York: Published by Charles Scribner, 337 and 339 Broadway. 1857. 12mo. pp. 360.

This compilation is drawn from the liturgies which were once almost universally employed by the Presbyterial Churches of Europe, and which in this country have been overlooked and almost forgotten. It is intended as a study for candidates for the ministry, for the occasional use of the laity, and for such ministers as incline to the *free use* of outlined forms of prayer. It also imparts much valuable and curious information on the subject.

HARPER'S SCHOOL HISTORY; Narrative

of the General Course of History, from the earliest periods to the establishment of the American Constitution; prepared with Questions for the use of Schools, and illustrated with 150 maps and engravings. New-York: Harper & Brothers, Pearl-street, Franklin-square. 1856. Medium-4to. pp. 450.

Whoever reads this title clear, especially if he be a teacher, and learns in addition that the book is prepared by JACOB ABBOTT, will say, "It must be just the thing!"

THE DOCTRINE OF BAPTISMS. Scriptural examination of the questions respecting, I. The Translation of Baptizo; II. The Mode of Baptism; III. The Subjects of Baptism. By Geo. D. Armstrong, D.D. Pastor of the Presbyterian Church in Norfolk, Va. New-York: Charles Scribner, 877 and 879 Broadway. 1857. 12mo. pp. 322.

We simply announce the publication of this work, which relates to one of the most important points still in controversy among evangelical Christians.

**THE LITTLE LEARNER—LEARNING ABOUT COMMON THINGS; or, Familiar Instructions for Children in respect to the objects around them, that attract their attention, and awaken their curiosity, in the earliest years of life.** By JACOB ABBOTT. Illustrated with 120 engravings. New-York: Harper & Brothers, Franklin-square. 1857. Small 4to. pp. 192.

We know of but one *Jacob Abbott*; but when we see the multitude of books which go under that name, we can hardly help suspecting that there is a small multitude of men who call themselves by it. If these books are made by a company of *Jacob Abbotts*, it makes little odds, as they are all as good as may be of their kind. If they are all produced by a man with a single head, and only one pair of hands, he is a miracle for industry.

**BEAUMARCHAIS AND HIS TIMES; Sketches of French Society in the Eighteenth Century, from Unpublished Documents.** By LOUIS DE LOMENIE. Translated by HENRY S. EDWARDS. New-York: Harper & Brothers. 1857. 12mo. pp. 460.

A curious book about a curious man, who made himself very active in behalf of our revolutionary sires.

**THE BIBLE IN THE WORKSHOP; or, Christianity the Friend of Labor.** By REV. JOHN W. MEARS. New-York: C. Scribner, 377 and 379 Broadway. 1857. 12mo. pp. 344.

A most excellent production, and well worthy of a place on the book-shelf of every man who has the honor to maintain himself, and those dependent on him, by honest toil.

**A CHILD'S HISTORY OF ROME.** By JOHN BONNER, author of "A Child's History of the United States." In two volumes. New-York: Harper & Brothers, Franklin-square. 1856. 18mo. pp. 307 and 311.

Very useful and entertaining. Let the children have these volumes by all means.

**LAKE NGAMI; or, Explorations and Discoveries during Four Years' Wanderings in the Wilds of Western Africa.** By CHARLES JOHN ANDERSON. With numerous illustrations representing sporting adventures, sub-

jects of natural history, devices for destroying wild animals, etc. New-York: Harper & Brothers, Publishers, Franklin-square. 1856. 12mo. pp. 521.

The little we can learn about poor old Africa, so much of which is "land unknown," is eagerly sought for, on account of its strange and intrinsic interest. This volume is a very considerable contribution to our knowledge of that mysterious continent.

**THE AMERICAN POULTEER'S COMPANION.** A Practical Treatise on the Breeding, Rearing, and General Management of various species of Domestic Poultry, etc. etc. etc. A new edition enlarged and improved. By C. N. BEMENT. With 120 illustrations on wood and stone. New-York: Harper & Brothers. 1856. Medium 4to. pp. 304.

The literature and fine-arts of chicken-dom are getting to be wonderful!

**ROME, CHRISTIAN AND PAPAL: Sketches of its Religious Monuments and Ecclesiastical Hierarchy, with Notices of the Jesuits and the Inquisition.** By L. DE SANCTIS, D. D. formerly Curate of the Magdalene, Professor of Theology in the Roman University, and Qualificator at the Inquisition. New-York: Harper & Brothers, Publishers. 1856. 12mo. pp. 261.

Dr. De Sanctis is a native Roman, and was once a parish-priest in his native city. He was a full-bred Papist, and filled many important and responsible offices and trusts. He is one of the few who have forsaken the Poppedom without being spotted and blackened, as to his moral character, by those he has left behind him. He is a godly and most self-denying man, of great learning and experience in Popery and its workings. A more competent and reliable witness on such points cannot easily be found. We do earnestly hope that this book will have a very wide circulation. It is a most masterly picture of the concentrated and jesuitized Popery of Rome. By all means procure it, read it, and lend it. It is a prime thing.

**HISTORY OF HENRY THE FOURTH, KING OF FRANCE AND NAVARRE.** By JOHN S. C. ABBOTT. With illustrations. New-York: Harper & Brothers. 1856. 18mo. pp. 335.

A record of times when men seemed to have nothing to do but to kill one another. This pretty book contains a thrilling ac-

count of the massacre on St. Bartholomew's Day.

OLD WHITEY'S CHRISTMAS TROT; A Story for the Holidays. By A. OAKLEY HALL. With sixteen illustrations by Thwaites.

New-York : Harper & Brothers. 1857. Child's 4to. pp. 237.

The young ones who get this book may consider themselves in luck.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1856.

### MAINE.

Bath. Winter-st Cong. Soc'y., per Rev. John O. Flake, . . . \$25 50

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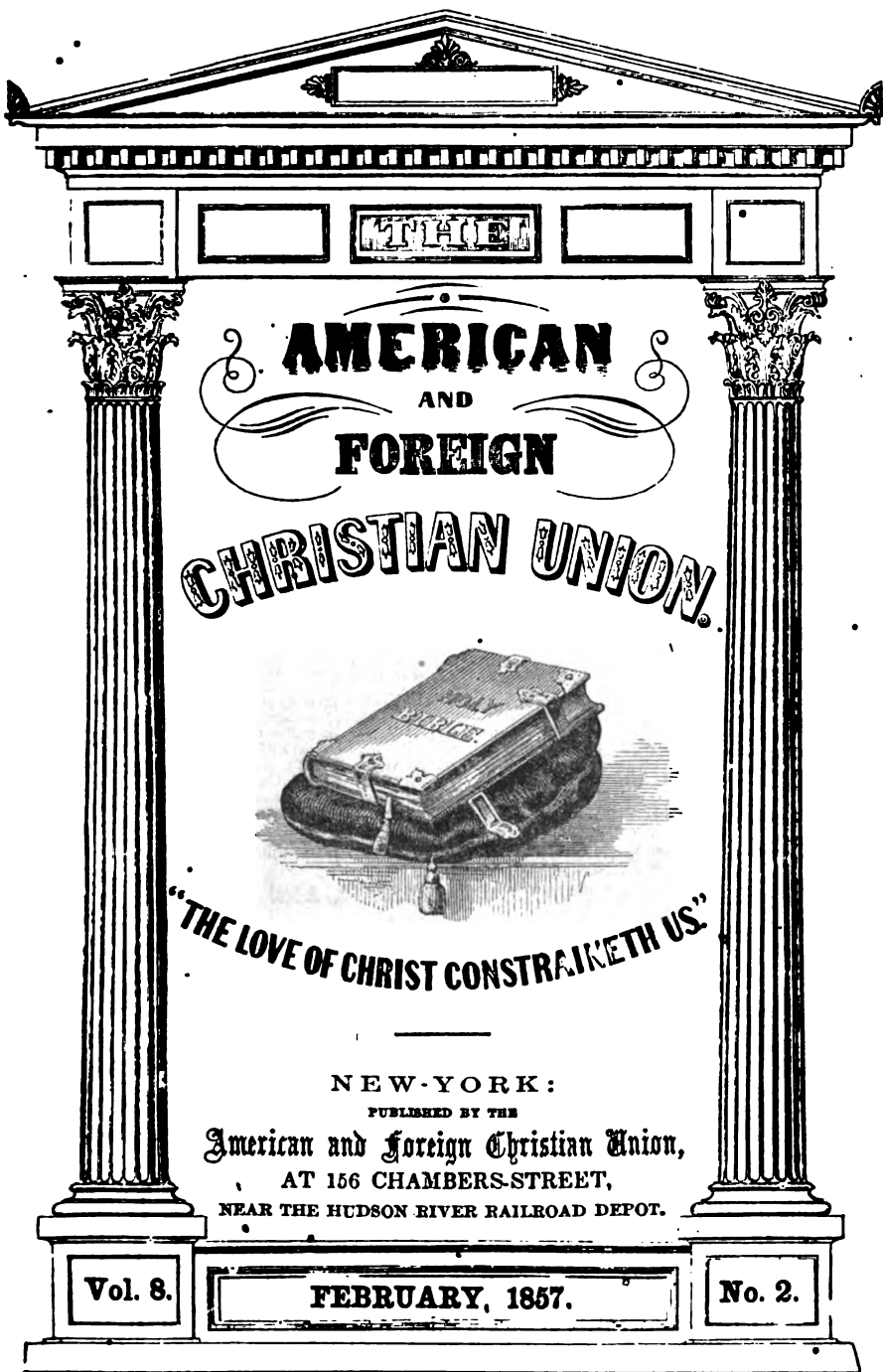
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*To the Friends of the Society, and of the Cause which it aims to promote.*—As it will be impracticable to send agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request the Clergy having charges, to aid us in its circulation among their people, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims to advance, that the Magazine and its other publications should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

THE  
1863, July 6.  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. VIII.

MAY, 1857.

No. 5.

THANK-OFFERINGS.

Among the peace-offerings which the Israelites were accustomed to present at the altar of God, under Moses' law, were their sacrifices of thanksgiving for mercies bestowed upon the worshippers. These gifts were voluntary and very numerous. Sometimes they were *votive*, or brought in fulfillment of some *vow* made in time of trouble or danger, pledging the presentation of such a gift in case of deliverance; and sometimes they were simply *commemorative*, as expressions of gratitude for signal favors at the hand of the Lord.

Such gifts could have no moral value, unless they were brought with sincere and grateful hearts. As such they were acceptable to God, and doubtless were followed by further tokens of his gracious regard to his loving and thankful servants. But their worth was destroyed, if they were offered in hypocrisy, or vain-glory, or self-righteousness, or from any other motive at variance with the spirit and requirements of the Gospel.

The feeling which led the devout Israelite to multiply his thank-offerings to the God of Abraham was natural and commendable. Not that he could have any thought of requiting the mercies he thereby acknowledged; for what proportion could there be between the value of the gift and the vast benefits

received? or what could the offerer present which he had not first received himself from the bounteous All-Giver? But things of little or no value in themselves may acquire a special worth from the depth and purity of the feelings which prompt them. The passionate kiss bestowed by a mother upon her babe has no appreciable value; but it may bespeak the intensity of one of the most precious and sacred affections of the soul. With what care and tenderness has a single leaf been preserved and cherished, when it chanced to be a token of friendship or of love!

The *feeling* which prompted the pious Israelite to bring his thank-offerings to God in Zion, is not at all peculiar to his system of religion. It grew out of the moral relations which must ever subsist between the Father of mercies and his thoughtful and thankful children. These relations are only strengthened and made closer by the clearer light and richer mercies of the Gospel. And so the *reason* of the thing still remaining, and existing with increased force, it would seem that the *thing itself* should also remain in some fitting and appropriate form.

It is true that the *form* in which our thank-offerings are made, must, of necessity, be changed under the Gospel

which attends these evangelical labors to preach the Gospel, to the poor, the multitudes not as yet affected by them are deplorably great. Nor let it be thought that they are only of the poor and destitute classes. Alas, no ! There are very many of them in ceiled houses and stately mansions — fashionable men and women who, with their children, know nothing of the Sabbath but to break it, nothing of the church but its outer walls and steeple, nothing of the Bible but to mock at the claims of the Holy Book ; nothing of the Gospel but to hate and dread it as some gloomy thing that threatens to war against and destroy their sinful pleasures. The godless rich seem to be even more inaccessible than the ungodly poor. To all intents and purposes, they are heathens of the worst and most hopeless sort. Perhaps the reader knows of some such families which live in the same brick block with him in the crowded city, or which occupy the adjacent farm in the country. Is there nothing to be done for these ? Shall no man care for their souls ? Will no one seek to win them to Christ ? A heathen of this description is at least our half-brother ; for God is his father, though the Church be not his mother. And can we ourselves be children of God and of his Zion, if we feel for them no fraternal anxiety and sorrow, and put forth no loving effort to bring about their full adoption into the household of faith, the family of heaven ?

But there is another and a very numerous class of home-heathen now to be found in all parts of our country. They have been imported by ship-loads, and they have increased and multiplied upon our soil. These are more like these heathen who are found in pagan lands, seeing that they are not merely negative in religion, but have a most irreligious religion of their own, to

which many of them are intensely and passionately attached. So far from having no religion, they have a great deal too much ; for it is altogether of the wrong kind, and is greatly in the way of their embracing the truth as it is in Jesus. They have numerous, and spacious, and costly temples, not inferior to the most famous temples of old Jupiter and Venus ; and, like them, displaying the pomp of the idols and their altars, served by “stoled priests,” in gorgeous array, with lustrations and fuming incense, and numerous rites and ceremonies borrowed from the older Pagans, and attended by deluded throngs, who worship the dumb idols even as they are led.

It but aggravates the misery of their plight, that, as compared with the other class of heathens of whom we have spoken as void of religion, these have an excess of religion, such as it is. Their condition is like that region of sterile country overrun with stones and weeds, of which a traveler pithily remarked, that “such land was like self-righteousness ; the more a man owns of it, the poorer he must be.” Than this kind of idolatry, which consists in loving and serving the creature more than the Creator, there is no grosser example to be found in the glaring pagodas of India, or in the drowsy fanes of China.

And because this system miscalls itself as the only pure, and catholic, and apostolical Christianity, let no one be deceived thereby as to its really and intrinsically heathenish character. Let us not take a view so superficial, as to suppose that zeal in their peculiar faith places them beyond either the reach or the need of the Gospel. With not many exceptions, if indeed there be any, this whole part of our population needs to have the first principles of the Gospel of Christ made plain to them,

and to be born of the Spirit into the kingdom of grace, and all this as much as any idolaters to be found on the globe. And so far as experiment has been fairly made, all experience shows that these misguided Romanists have at least as much reason and conscience as any other heathens, and are not more invincibly wedded to their idols and their errors, and are quite as easily, with the blessing of a gracious God, brought to the knowledge and belief of the unadulterated Gospel of Christ. No missionary work of our day has yielded more ample and precious fruit than that which has been bestowed upon the field of Papal paganism.

When the heathen are far away, there would seem to be a sort of romance and enchantment about them, and about the generous and glorious enterprise of sending or carrying to them the Word of Life. But behold! God has brought the heathen to us by millions, in all the harsh and sad reality of their lot; and individuals are found in many of our families in the very act and fact of the daily practice of an impure, cor-

rupt, and soul-destroying superstition. What do we owe them? what is our duty to their perishing souls? Will not their blood be on our skirts, if our missionary spirit, our zeal for Christ and his cause, does not expend itself in the steadfast effort to gain them for God?

Its mission to this large and hapless class of our population is an important part of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION. This mission, as the reports of the faithful brethren who are employed therein plainly show,—and these reports are largely published in the successive issues of this Magazine,—is graciously owned of God. The very term “home missionary,” so sacred in the affections of our Christian public, implies that we have home-heathen amongst us; or, at least, those who are exposed to the danger of becoming such. And we earnestly invite the fraternal co-operation of all who love the appearing and kingdom of our Lord, in meeting the wants of these perishing souls for whom Christ died.

## LAST YEAR'S CARNIVAL AT ROME.

*January 26, 1855, Saturday*—To-day began that famous festivity, the Carnival, or “farewell to flesh-meat,” which precedes the forty days of the Lenten Fast. At two o'clock in the afternoon the booming of the signal-guns was heard, giving notice that the fun might begin. This, by rigid police regulation and enforcement, is mostly confined to the *Corso*. The *Corso* is a rather straight and narrow street, laid out through the ancient Campus Martius, by one of the old Popes, to serve

as a race-course, whence it takes its name. It is now the principal business street of the city, and the only one on that side of the Tiber which has sidewalks, though these are hardly two feet wide. For the present occasion, the pavement is covered with a thin coating of gravel. All the houses on either hand have their windows and balconies adorned with beautiful hangings, white, crimson, and gold, with abundance of tapestry, giving to the long street a most gay and jaunty air. The way is thronged



with people, many of them women sitting on rows of chairs, hired for the time; while the men stroll along in quest of adventure and amusement. The balconies are let out for the season to parties which pay an enormous rent for them. The street is incessantly thronged by numerous *gens d'armes* on foot, and by squadrons of the pontifical horseguards, and one or more of the latter is stationed at every cross-street. Heavy bodies of infantry are under arms in the neighboring squares; so that the slightest breach of the peace would be sure to be suppressed and punished at the shortest notice. Several of the fine regimental bands of the French garrison, as well as the pontifical mounted band, are placed at convenient intervals, making the air resound with their lively blasts. A ceaseless train of open carriages of every kind is moving down one side of the street and up the other. These are filled with persons of either sex, dressed, some gaily, some fashionably, some uncouthly, some fantastically, some richly, some any-how; but all with wire masks upon their faces, to protect their eyes from the showers of confetti and other missives. Mixed with the carriages, and hurrying about on foot, are fellows in all sorts of fancy rig, — harlequins and scaramouches, making perfect zanies of themselves, as well as those in the vehicles. Many are in antiquated court-dresses, many in female garb, but most in any nondescript style, such as the empty noddles of the wearers could devise.

The parties in the balconies are mostly in genteel array; but all armed alike with bushels of *bouquets* and *confetti*. The former are of all grades, from the elegant camellia clusters, to little bunches of violets and humbler flowers, which in this country bloom everywhere under the mild Italian sky.

These flowers are flying in all directions, hurled up by those who ride below at the ladies standing in the balconies, which compliments the latter repay with ample interest. Happy is the one who hits *hard*. Much coquetry is practised. Some of the riders have long cane poles gaily wound with ribbon, and at the pole's end are fastened splendid bouquets, or costly packets of French *bon-bons*. These they offer as they pass along, and snatch away as the ladies grasp at them, till they come to some favored fair, to whom the tribute is gracefully presented. The ladies aloft have also their contrivances for hooking these tempting and tantalizing prizes; and many diverting contests ensue, in which the object of contention is often knocked into the street, and becomes the prey of eagerly scrambling boys.

But the *confetti* are the chief missives in this warfare. These "comfits" are supposed to be sugar-plums, but are made of plaster-of-paris, and very powdery. Each carriage is furnished with a bushel or two, and the garrisons in the balconies are equally well supplied. The foot folk, who do not fight in chariots, are armed with a bag of the same. These white shot are thrown by the handful, or from large scoops of wood or tin, upon the heads or into the faces of all within reach. The warfare is so briskly kept up, that in a short time not only are all the people as white as millers from top to toe, but the street itself looks as if there had been a fall of snow. Lest the ammunition should fail, vendors are found at every street-corner stocked with a profusion of *confetti* and bouquets, of which the sale is immense.

At particular balconies the conflict will rage with astonishing spirit, especially where there chances to come

along some luckless passenger with a nicer hat or coat than common, on whom a general assault is made, till he ensconces himself in some place of shelter;—and more especially during the passage of some car or chariot, in which a party more absurdly dressed than usual fires away right and left, alow and aloft, and takes it, too, till it would seem that they could scarcely breathe. Nor let it be supposed that these carriages are *manned* by masculines alone. The greater part convey ladies arrayed in the picturesque Italian costumes, or in some quaint devices of their own, and thus offer themselves as inviting marks to be shot at. The more they are peppered, and powdered, and pelted with posies, the better are they pleased; for all these things are regarded as compliments.

Neither let it be thought that these are all vulgar people. Far otherwise. There is a mixture of all sorts. There are barouches crammed with nursemaids, and the like, and many are exceedingly handsome and elegantly apparelled; other vehicles contain the Italian nobility and English aristocracy, and the fairest of American girls, as well as grave, corpulent, and wealthy old gentlemen and demure elderly ladies, all coming in for a share of the sport, which, for a while, makes them feel and act young again. Distinctions of rank are no longer regarded. Persons of every grade of society exchange the volleyed salutes, with shouts of mirthful defiance and triumph. The most absolute good nature prevails under this reign of the "Lord Abbot of Misrule."

At half-past four, signal-guns are fired, to give notice that in thirty minutes more the street must be cleared for the race. Then the merriment grows fast and furious; till, at the next gun-fire,

the horse patrols turn off all the carriages, which have been going their rounds up and down, into the cross-streets to which they happen to be nearest. Thus in a few seconds the Corso is cleared of the whole of them. Next you hear the roll of the French drums, scores at once, beaten in such time as to sound like but one, "only a nation louder." Strong battalions of infantry march along, two and two, the men at the rear dropping off so as to leave two lines of sentries about three yards apart for the whole distance. This done, a squadron of pontifical horse-guards dashes along at full gallop between the lines of sentries; splitting the throng as a ship under full steam splits the waves, which instantly close up after her. Having scoured down the Corso, they canter back again; and this time the sentries, as the dragoons sweep past, keep the track clear of people.

The officer of the dragoons having reported that the track is ready, the race-horses are brought in at the Piazza del Popolo, at the head of the Corso. They have no riders; but they have fastened to them, by one corner, sheets of brass or tin, and also bullets suspended by strings, and with little goads in them; which, as they flap against the flanks of the poor beasts, serve instead of whip and spur. There are usually eight or nine horses, each with his number chalked upon him in big figures. When brought to the starting-point, they are prodigiously excited. The grooms hold them in by the nose and tail as well as they can, till the bugle sounds, and a big cable stretched across the street is dropped. The horses are then let go in a twinkling, tearing along at a furious rate; the equally excited mob of spectators screaming at them, and showering them with *confetti*. The

winning horse, or rather his owner, takes a prize of fifty *scudi*; the next best wins a purse of twenty-five *scudi*, a coin equivalent to a Spanish dollar.

The whole thing is a burlesque on horse-racing. In every instance, on each successive day, so far as the writer could see, the horses followed the leading courser in the same order in which they started, nor did any one give another the go-by. At the start they are so unruly, that severe injuries often befall the grooms. One was killed on the first day of this Carnival; and on another day, when the writer was at that place, he saw a poor groom carried off apparently much hurt. One day he went to the goal to see the horses come in. After they had sped past, a score or two of grooms in livery shouted to stop them; and as they slowed their pace, the men seized them by the head. This looked like very dangerous business, as the nags have no bridles or halters, and are still under pretty smart headway when caught up. Sometimes one of them flounders on the pavement in mid career; in this case, so violent is the concussion, that the horse usually gives but one quiver and is dead in a moment. The running is none of it very astonishing, but is very unequal. The lead-horses go in pretty good style; but those that are badly distanced go along at an easy hand-gallop, the crowd yelling and hooting at them, and sometimes stopping them altogether. When the writer witnessed the start, one of the best steeds stumbled over the cable as it was dropped; but he scrambled up in a hurry, and darted off as if he were in earnest to get the fifty dollars and invest it in oats. Another had no mind to the trial of speed; and his grooms ran after him, bean-poling him, to the immense delight of the jeering throng.

These races are at the public expense,

and are a relic of the *circenses* with which the ancient emperors were wont to regale and keep in good humor the turbulent populace of old Rome. The race for the day being ended, the people quietly disperse, and "order reigns" once more.

These scenes the writer studied daily while the Carnival lasted, partly from curiosity to witness a spectacle so novel and strange, partly to qualify himself to describe them as a looker-on, and partly to observe the peculiar character of the people. This full description of the first day's doings may serve for those that followed, though several stray particulars will be added, and perhaps some "practical observations."

*January 28, Monday.*—After the interval, such as it was, of a Sunday, the Carnival festivities were renewed at the appointed hour. The proceedings were very much like those of Saturday, "only more so," except that the winding-up race was rather poorer. Some of the merry masquers were hardly decent in their devices; but we must let these rougher specimens of Italian wit pass undescribed. Some of the attempts at drollery were but sorry doings: such as "fools' caps" five feet high, shirt-collars a yard long, quizzing-glasses of gingerbread big enough to put your head through, and other such-like extravagances. A very common and amusing contrivance was a large blown-up bladder, dry, and made fast by a short string to a stubby stick. These implements were carried by fellows like the clowns in a circus, who went skipping along to the music of tamborines and cow-horns played by their comrades. If they overtook an unwary wight, whether riding or on foot, they would give him a thwack upon the back or on the crown of the hat, causing no pain

or damage, but whose tremendous sound was very bewildering to the unlucky receiver of the blow. If he was startled, and looked around to see where the salute come from, he would be very apt to catch a second crack from the other side. The effect was extremely comical, and produced roars of laughter from the jovial spectators of the roguery. To make people laugh was the order of the day, and a joyful man was he who succeeded, whether the laugh was *at* him or *with* him—at his own expense, or that of some one else.

*January 29, Tuesday.*—With each succeeding day the nonsense at the Corso gets thicker and faster. The air was full of flowers, and *confetti* rained upon the moving and smiling groups below. All is life and laughter. It was noticeable, that a sudden and heavy dash of the dusty *confetti* made only a slight impression; but a small, steady stream, dropped upon the head, would drive the most stubborn into retreat. If one came along in a shining hat or a clean coat, he was sure to be persecuted, till he looked as if he had gone through the hands of a "white-washing committee." It is taken for granted, that all who enter the Corso are willing to take whatever they get; but if any sign of irritation is betrayed, it is the signal for the descent of a special deluge upon the testy pate.

There is one dark Italian beauty who occupies the same balcony from day to day. Her dress is very garish—all crimson and gold. An immense number of bouquets is hurled at her, as she is very conspicuous. She catches them as they come, and sticks them into the slats of a large Venetian blind behind her, till it is filled as high as she can reach. The bare-headed women in the carriages, with their highly dressed hair,

trussed up with silver bodkins fifteen inches long, get powdered as white as "a cat in a meal-chest." It is a wonder how their long and bushy tresses ever get clean again: perhaps they do not; but that is their business. To-morrow they will be as black and glossy as ever; and that is enough.

*January 30, Wednesday.*—The Carnival boils and bubbles in the Corso with increasing vigor. There is nothing very different from what has already been described; though there were many novel rigs, tricks, dodges, and mirth-provoking contrivances, all winding up with the invariable horse-race, which caricature is the climax of the daily jollification.

*January 31, Thursday.*—The rum-pus to-day is on an ascending scale, especially as after this evening it is to be suspended till Monday. The reasons of this are, that Friday is a fast-day, and Saturday is the great feast of Candle-mas, and Sunday is the feast of the Purification of the Virgin. The effort to play the fool is, therefore, just now very determined and successful. Such wigs! green, blue, or any color never known in hair; and sometimes all these hues blended in one huge peruke. Some were arrayed like circus-riders, and some in night-caps and bed-gowns, and some in stylish old-world court-dresses, and some in rags most elaborately tattered. Great was the stir! This people seems to be more in earnest at their sports than at their serious business. Most of the joking appears to be of the practical kind; and the foreign residents and visitors are responsible for a very large share of it; the Romans even betray a little jealous sensibility upon this point of the intrusion of the *forestieri*.

*February 4, Monday.*—After a three days' interval, the Carnival carnalities were resumed this afternoon, and went on at a powerful rate, brisk as brisk might be. As the Corso could not hold all the continuous line of carriages that now sought entrance there, the police turned off the "down-train" about mid-way, at the Via di Condotti: up this street they went to the open square called the Piazza di Spagna, and then down the Condotti into the Corso again, thus considerably piecing out the latter, and extending the region of the revels.

*February 5, Tuesday.*—This afternoon, the last of this series of holidays, and the most frantic of them, the writer, well protected with traveling gear, essayed to go up the Corso; but he came to a place where the fun raged so rampantly, that he shrank from that perilous "pass of arms." On one side was a large balcony filled by a party of enthusiastic Americans; on the other side was a Neapolitan duke and his friends; and next to these, the Princess Pamphili and Doria and her train. The princess, a most beautiful woman, has a grand and stately palace on another part of this street; but she had posted herself here to be more in the thick and throng of things. These parties kept up such a furious cross-fire, and dealt out such volleys of the fashionable missiles, that the writer concluded not to run the gauntlet. Watching his chance, he darted into the doorway and took refuge among his excited compatriots. Here was a fine chance to observe the amusing "carryings on."

The Neapolitan duke, a right jolly fellow, entered into the proceedings with abundance of spirit. He was lowering with a string a bouquet of elegant japonicas (which are as common at Rome in February as roses are at New-

York in July) to a pretty girl sitting in a chair on the sidewalk below. As he was trying to sling the flowers within her reach, the bait was snatched by another girl who sat right beneath him. Her triumphant laugh was blended with a shout of applause from the beholders; but the Duke, thrusting his daintily-gloved hands into a large box of *confetti* suspended from the front of his balcony, dashed them down in double handfuls with laughable celerity, till he had given the roguish damsel at least a peck of the dusty nuisance. Meanwhile the girl, with head bent down, flourished the captured bouquet in one hand, while she kept beckoning with the other, as much as to say, "Fire away—who cares!" An American lady had dismounted from one of the carriages, in order to return to her place in our balcony. Being caught in the crowd so that she could not at once get through, the Princess Doria seized the chance, and shoved out the *confetti* upon her in such profusion, that the lady (and a very lively body she is too) almost disappeared in the cloud. When at last she escaped "the pitiless pelting of the storm," and reached her refuge in the balcony, the Princess playfully shook her scoop at her, as if she were saying, "Did not I give it to you?" Such little incidents were constantly occurring, and kept everybody in an uproar of delight.

At last the signal-guns were fired, the Corso was cleared, the sentries were posted, the troopers were galloped back and forth, and the absurd race of horses let loose came off as usual.

Then came the *Moocoletti*, the closing pageant—a spectacle both novel and beautiful. It was just getting dark. Myriads of slender wax candles, made for this purpose, were lighted. Of these, every body held half a dozen or

so in the left hand; and the joke consisted in each one's trying to put out the lights of those around him without allowing his own to be quenched. It was a universal war, and a very Ishmaelitic one, every man's hand against his neighbor. The foot-folk contended against the returning charioteers, and these fought with one another; while they who were in the balconies, besides taking anxious care of their own tapers, flapped out those in the street by means of kerchiefs at the end of cane-reeds. The candles, as soon as extinguished, were lighted again; and so the game went on in an indescribably animated manner. As you looked up and down the street, the spectacle far exceeded, in brilliancy and beauty of effect, any ordinary illumination. There was no respect of persons. Mob, snob, and nob mingled in the sport without distinction. There was a low balcony within easy reach from the sidewalk. There stood in it a fine and "right-smart" girl. Holding out her lights in challenge to every passer-by, she was at once assailed by a crowd of them, jumping up, puffing, blowing, and flapping their kerchiefs, while she dodged them with marvelous agility. Her supporters, too, on either side, were frantically tossing their arms to ward off the assailants. And whenever a French soldier or British peer succeeded in quenching her lights, (immediately, however, replaced by others in reserve,) loud and cheery was the laugh that followed. The noisy and bustling scene lasted for nearly an hour, when the candles burnt out, and the Pope's holy Carnival was ended!

It was good when the hubbub was over. Think of a "Fourth of July" drawn out for a week or more! It would kill even "Young America." Besides what has been described, there

were very many other public amusements. The theatres were in full blast, and the masked balls were kept up till morning. We can comprehend why the Mahometans hold their Bafraam feast when their long fast of Ramadan is over; but why should this people break out into such extravagant revelry on occasion of *beginning* the gloomy abstinence of Lent?

One thing very noticeable at such a time, is the national temperament. Surely the Italians are the most *amiable* of men. Not a squabble or fracas anywhere. Amid a similar scene of excitement in London or New-York, there would have been at least five thousand angry knock-downs, with oaths and bloody noses. Moreover, not a single drunken person was seen or heard of. This is a *temperate* people. These traits are highly to be commended.

Yet there is something excessively boyish in all this overflow of animal spirits. An intelligent, thoughtful, cultivated people would never descend to such child's sport, and keep it up day after day, and cherish it as an established institution of their country. It must be remembered, however, that the religion of the Italians abounds in the most puerile shows and ceremonies; and it cannot be thought strange if their amusements are puerile too. Their whole social system, as well as their puppet-show worship, tends to keep their minds at a dwarfish stature. They live habitually under such political repression and police restraint, that when, for a privileged season, this restraint is somewhat taken off, it is but natural that they should feel like boys let out of school, and kick up their heels in the rampancy of such temporary license. It is not improbable, that the tyrannical government encourages these *saturnalia*, as a safety-valve for

the pent-up discontent generated in the popular mind. O! when will the Bible come into the midst of this people, to exalt their sentiments and to elevate their pleasures! When will the Spirit of the Lord awaken them to true freedom! "For where the Spirit of the Lord is, there is **LIBERTY**."

And what shall be said of the Pontifical rule and religion, which sanctifies such folly, and graces all this dissipa-

tion as a pious indulgence to the faithful children of "Holy Mother," and as belonging to her systematic training of them? What sheer hypocrisy is this! What a glaring contrast with the teachings of the Gospel! Some part of these amusements might be justified as a secular festivity; but to carry them on in the name of the Savior, is a blasphemy against him, and an abomination in the sight of the Lord.

## FOREIGN FIELD.

### GENEVA.

By a recent letter from the excellent and efficient Evangelical Society of Geneva, we hear that its missionaries in France are active and useful as ever.

At Marseilles, there is a minister, Mr. R——, who has been carrying on a work of evangelization at St. Michel, in the Department of the Lower Alps. At this place there has been a severe persecution, carried on with almost Italian violence by the priests, with the unaccountable connivance of the Sub-Prefect. Mr. R—— has just revisited the spot, and ascertained that the opposition, instead of destroying the work of the Lord, has, on the contrary, prospered it by increasing its *spiritual* character. The little flock there knows the value of the Gospel which has been imparted to them, and rests on Jesus, who will sustain them even to the end, and wrestles against the world with all its strength. The meetings held by Mr. R—— have not been disturbed, neither at St. Michel, nor in the valley of Vaucluse, nor at Aix, where he held them as he was returning to Marseilles. In this last town, twice during the year,

the dignitaries of the Romish Church, most noted for their opposition to the Gospel, have been caught in public places, abandoning themselves to shocking offenses against good morals. This has produced quite a sensation among the Romish laity, more scrupulous than their guides.

A place near Marseilles, where Mr. R—— preaches the Gospel, is called La Ciotat. A widow, converted soon after the death of her pious husband, has continued, in spite of the frequent attacks of the Romanists, to open her house to the little meetings of Brother R——. This new Lydia, attentive to the words of salvation, has no greater joy than to see more converted souls at the meetings under her roof. Her son died soon after the decease of her husband. In her deep affliction she has been succored and blessed by the Holy Spirit. It requires great courage for a lone woman, in the midst of a bigoted population, to oppose herself to public sentiment and to the intrigues of the clergy, and to preserve a center for the annunciation of the glad tidings. There is every reason to think that if

her house were closed, the preaching of Brother R—— would suffer a temporary and perhaps final interruption, which would deprive a laboring population of three thousand of all opportunity of hearing a single voice fitted to call them into the kingdom of heaven. It must be difficult for those who have always lived in Protestant countries, to understand that there are nations where, for ages, the laws, manners, prejudices, state-offices, power, wealth, everything, are organized against the Holy Evangel.

At Marseilles itself, the work of instruction consists in the Sabbath services in a very modest place, and in a biblical class held on Thursday, in another place, near to the Joliette. Here only converted Romanists are taught; and as the ignorance in which the priests have left their minds is complete, the missionary finds that the most elementary explanations of the Bible are an indispensable preliminary. He takes the Gospel of John, and seeks to raise their carnal notions to spiritual discernment, and to settle their doubts and difficulties.

In his domiciliary visits Brother R—— is very useful, being well adapted thereto by his suavity and unction. In one of his letters he writes, "I contest the ground with the adversary foot to foot. The effort succeeds with those who are sincere; but carnal minds which want nothing from the Gospel only what may help their temporal well-being, end by repelling me. But, thanks to God! when one door closes up, another is opened; for in the midst of this great population, God always gives us access to some new family."

The work here is hard, and the opposition is strong. The Romish clergy are ever on the look-out to cut off the

livelihood of the new converts, or to hold out temporal advantages to such as are inclining to the Gospel, or to frighten by their threats those whose weak side is a constitutional timidity. Nevertheless, these measures are by no means always successful; and at the close of the meetings, some poor father of a family will say a word to strengthen the faith of his brethren, and also show them how much he has suffered for Christ's name at the hands of the priests.

At *Frontenaud* we have an evangelist at work among a rough class of people. He does not labor in vain. He has effected a great change in favor of the observance of the Sabbath. This was brought about "by reading to the peasants numerous passages of scripture." Another thing in his pastoral experience may be worth making known to some of our American churches. He says that "when they had but one service on the Sunday, the worship was but poorly attended; but since they have had two, they have been better frequented and more lively; *because, in our relations to the Lord, it is the same as it is with our relations to those we love here below; the more we meet and converse with them, the more we find of joy and pleasure.*" This evangelist has another preaching-place at *Brouailles*, where there are conversions, and the interest is solidly advancing.

The Evangelical Society is carrying on its work with its well-known energy in France and Sardinia. It is looking forward to an extension of its operations into the centre of France, "that land of faith and infidelity, that Rama of the children of God, where there are more people than in all North America, and where the Protestants are less in number than half the population of the State of New-York."



Their treasury is deficient to the amount of 20,000 francs. Would that we could send them instant aid! From many places they are entreated to commence new missions there. But how can it be done? "The work grows upon our Society," they say, "whether we would have it or not." Oh, what an appeal is this to the piety and liberality of American Christians!

### FRANCE.

We have received communications from the Evangelical Society of France, showing that that very important Society is in the utmost distress for means to carry on their work. They are but a little band of brethren, but they are animated by a noble zeal in the cause of God and of the rights of conscience. It is on them chiefly that the late persecutions under color of law have fallen; and they are still under the fasces of the imperial lictors. It is hoped, however, that the new Minister of Worship and Instruction, Fortoul, a known liberal in his sentiments, will grant them ultimate relief. Their treasury is overdrawn to the amount of 57,000 francs: an enormous burden for a body of such limited numbers and resources. We entreat our readers, who may have the means and the heart, to enable us to make haste to their help, as we are exceedingly anxious to do. We ought to be able to send them \$2,500 at once.

These brethren state that their work of evangelization goes steadily on at all points, that their stations tend toward a transformation into churches, that no defections have taken place, that the work is become more solid and deep, and that in Paris especially it develops itself from day to day. In order to give examples of the nature of this

work, we give a few extracts from the journals of some of the Evangelists.

"I am about to give an account of the various blessings," says one, "which it has pleased God to bestow on us in the deeply interesting work in which we are engaged. During the past month, scarcely a day has passed without religious soirees in my barrack. I say religious soirees, because we occupy ourselves entirely in reading the word of God, and in making the applications. In spite of the military exercises and constant fatigue-parties, the soldiers fail not to form daily circles around the word of God. Thus far the number of attendants has been from thirty to forty; but within a few days the number has greatly diminished, as many of these young people have just taken a furlough of six months. So I must form new acquaintances to supply the vacancies. These beloved soldiers came to bid me adieu, and thank me for my instruction and advice. They promised not to forget their New Testament; and some are to correspond with me. Thus you will instruct us, say they, although absent. Since I have been at Wimereux, a number of letters have been written by these soldiers to members of their own families, all deeply imbued with religious sentiment. We shall not see, while in the camp, all the fruits we would desire; nevertheless, in due time others will reap in joy what we sow in tears, and we will all mutually rejoice together. If I have had cause for encouragement from the common soldiers in seeing some learn to write, seven or eight to read, and many more to reflect, I have no less encouragement among the officers. You will be aware of the value these gentlemen attach to the Bible, in learning that a sub-lieutenant of the regiment of ——— bought six Bibles of De Sacy's translation to give to his friends. This officer is a Roman Catholic. Another officer of that regiment bought also a Bible. Another, of whom I have already spoken as declaring he had become a Jew since reading the Bible, lately came to ask me to find the most striking passages in which there was allusion made to Jesus

Christ in the prophecies. He sat by me while I looked for passages, and noted them down on a blank page in his Bible for meditation. Another officer, called A—, is reading your religious works, asking me to select those best suited to him.

The same preacher writes us thus :—

"We must bless the Lord for the good He has enabled us to accomplish in the army during the past year. Many souls have borne away the precious seed in their hearts. During this month I have sought to make fresh efforts among the soldiers and officers, feeling that their time was short. I have engaged soldiers so disposed, in underlining passages of the New Testament, that they might be able to answer the arguments of the adversary. The lieutenant, of whom I have several times spoken, has labored especially on his, and greatly rejoiced me during this month. The zeal and attachment of these soldiers can be appreciated by the following circumstance :—A soldier, whose regiment was to leave last Saturday at seven o'clock in the evening, came twice from Bologne to Wimereux, to bid us adieu and pray with us. Two soldiers accompanied him, equally desirous for an interview, to take measures for a continued intercourse after their arrival at Paris. They agreed to make every exertion to connect themselves with Christian bodies, and to write me when it was accomplished. The next Sabbath several united again with us in worship."

Since the close of the encampment we have learned little circumstances of interest, showing that the work had been blessed to an extent far beyond our limited knowledge.

#### STATIONS OF THE DEPARTMENTS.

We have had the most favorable news from Limoges. Worship is well attended; many souls have been converted. The work of evangelization goes on actively, and many effectual doors are opened unto us. A church conformable to the Gospel is already constituted at Limoges, and gives cheering promise for the future.

Villefavard is still in the first joy of deliverance. Worship is equally well attend-

ed, and many interesting facts have reached us, showing that the spiritual, regenerating work is in progress. The directors of the stations which we have just pointed out give us encouraging facts. One is particularly instructive and encouraging :—

"We have in our congregation a brave workman, who with united zeal and love has succeeded in making a deep impression on his own family, although Romanist, and destroying their prejudices against the Protestant name, and finally leading them to embrace the Gospel. His first efforts were for his nephew residing with him, whom he had taught to read. The child well repaid by his progress the care of this educator of his soul. For some time his wife has also been the object of his solicitude. With tears in his eyes, he yesterday told me how, one evening, with an anxiety before unknown, she began to pour out her soul unto God, and cried out in view of her sins, 'O God, have mercy on me!' 'How marvellous,' said he to me, 'this rising up of the soul to God in prayer.' Formerly she used to murmur at what she called my strange language; all at once she calls upon God herself." One day, this friend, moved by the sufferings of a poor relative, resolved to aid him in his extreme want. But it was difficult to execute his purpose, for he feared his parsimonious wife; nor did he think it right to act without consulting her. He consulted her by quoting a passage from St. James, showing our obligations to the poor; and then asked her if they would not be doing well by giving three francs. Great was his surprise as he heard his wife reply, 'Why not give five francs?' 'This gave me more joy,' said he to me, 'than it would have done to hear that I had become heir of great possessions!' We may believe that he prays without ceasing to our Heavenly Father to reveal himself more and more to her whose happiness he desires; and employs his spare moments in instructing her and reading the Scriptures, as she is unable to read herself. The sister of this good man is sick. Through his means, her conscience is disturbed. The word of God, at first heard with indifference or disgust, at last

finds its way to her heart. Another soul is then delivered from death, and snatched from the power of Satan. The *Protestant*, as she reproachfully called him, by his long-suffering and gentleness, is at last victorious. When taunted by his relatives on account of his *protestantism*, he would answer: 'A poor servant like me may well suffer injury, since the Holy One and the Just was covered with reproaches, as you already know.' If he sometimes hesitated to preach among his relatives, he would say: 'Base man! ashamed to proclaim the blessed word of God, yet not ashamed to offend him!' Then, recovering himself, and asking the Holy Spirit to assist him, he opened his mouth, and spake as the Spirit gave him utterance.

"During the illness of his sister, her husband was taken ill, so that they were reduced to extreme want. Our friend took them to his lodgings to save their rent, as they had not paid for the last term. He kept them for six weeks, in the hope that God would relieve them in some way or other. And he did so. When manifesting their surprise to their pastor, he replied: 'God will never forsake his children—his real children.' The mother of this man, who had taken a strong aversion to him at his conversion, at last yielded to the power of love, and realized the same hope which had animated her son. The bright example of this plain Christian shows with what power we are clothed, if inspired by the spirit of wisdom, of love, and of a sound mind."

### LYONS.

From the Committee of Evangelization, belonging to the Evangelical Church of Lyons, we have just received the following exceedingly interesting letter. We would that it might be perused by all those skeptical Protestants who do not believe in the possibility of converting Romanists, and whose unbelief so inexcusably dishonors the power and sufficiency of divine grace. This Church, pre-eminent for its missionary

spirit, has above six hundred communicants, nearly all converted Romanists, or their converted children. Who is ready to help us, that we may help these zealous propagators of the truth?

"LYONS, Nov. 29th, 1856.

"18 Rue Godefroy.

"DEAR SIR:—Our half-yearly circular not being likely to appear quite so soon as we expected and might have wished, we take pleasure in submitting to you, in the interim, the following lines, hoping they will not be perused without interest by your honorable Board:

"The work of evangelization amongst Roman Catholics is, through divine mercy, generally prospering in and near Lyons, and this in spite of the obstacles inseparable from our occupying for a prolonged period a provisional place of worship instead of our central chapel.

"The number of hearers continues increasing, and on certain occasions the provisional central chapel is by far too small for the number that flock to attend evangelical worship; so that we have to see, with pain, very many return home without having been able to obtain places. This insufficiency of room is the more to be deplored, as it discourages strangers and occasional hearers from attending at other times when they might find room. And such are the difficulties at present of procuring materials and workmen, that we dare not hope to get the new Chapel finished before the warm season next year.

"But the increase is not limited to the attendance of mere hearers: there are gracious proofs of spiritual blessings received by them, the souls of several being seriously touched to the conviction of sin, and the seeking after pardon through the blood of the Lamb. Thus we have at the present time sixty-four Romanist hearers inscribed as candidates for the Lord's supper in the church, besides fifteen Protestants; the number of new living Christian members admitted since the beginning of the year being forty-four from the Romish communion, and forty-two from the Protestant

population. Praise to God on high for so rich a measure of unmerited favor!

"But in the midst of the spiritual harvest, we have to sustain a cruel contest with the authorities as it regards the work in one of our stations, Saint Bel, where the previously professed permission to celebrate worship has been withdrawn; and on the refusal of the congregation to discontinue, the meetings have been pronounced to be illegal, and as such pursued by a lawsuit. The case came on for hearing on the 19th inst., and terminated, after an eloquent defense by Mr. Bethmont, one of the ablest advocates of Paris, by the condemnation of each of the attendants at the meetings to a fine of sixteen francs, and of Mr. Charpiot, the Evangelist, three hundred francs besides costs.

"It was a very affecting spectacle to see forty-five poor honest rustics of every age, from sixteen to seventy, men, women, and youths, (for all had been summoned to appear in court, notwithstanding a distance of twelve miles, and in spite of the dreary season,) render a faithful testimony before their worldly judges, and answer, without the slightest hesitation, in the affirmative, to every question put to them in reference to the things laid to their charge, viz. singing praises, praying, hearing the word of God, and preaching. Not one flinched in the slightest degree; and they appear at present disposed to continue the struggle, though we are greatly embarrassed as to the course to pursue. Our Paris friends are actively engaged in search of means to obtain light and influence in high quarters. May we obtain help from Him who reigneth in the highest!

"Believe us to remain, dear sir, yours very respectfully and affectionately in the Lord,

"For the Committee of Evangelization:  
"C. A. CORDES, President."

O, France! France! When wilt thou be able to clear thyself of the chains of selfish and tyrannical governors, by being able to govern thyself? Never, till the blessed Bible, which teaches the true liberty, becomes the

book of thy families, thy schools, and thy churches. It is long since Coleridge wrote a stanza which he meant for history, but which had in it something of vaticination:

"The sensual and the dark rebel in vain,  
Slaves by their own compulsion In mad game,  
They burst their manacles, and wear the name  
Of FREEDOM, graven on a heavier chain."

## SWEDEN.

In a letter from Rev. GEORGE SCOTT, formerly of Stockholm, who is well and favorably known to many of our readers, we find the following very noticeable paragraph:

"PRESTON, Nov. 18, 1856.

"MY DEAR SIR:—Yours would not have remained so long unnoticed, had I not daily expected the usual communication from Rosenius. It has been delayed by the absence from home of the lady who kindly translates for our friend, but having at length received it, I hasten to forward it to you. You will learn by it that the work of the Lord rapidly prospers in Scandinavia, and your Society has no more important work anywhere than that which is now reported. Brighter days dawn on the interests of religion in Sweden, for surely the King's decided declaration on the subject of religious liberty will meet with a hearty response from the assembled States. That sentence in King Oscar's speech from the throne deserves to be printed in gold, and made prominent in all lands where the principles of religious freedom are unknown or partially understood. His words are: "Toleration, founded on individual, immovable conviction, and respect for the religious faith of others, belongs to the very being of Protestantism, and becomes a people whose

heroic King, the great Gustavus Adolphus, by his illustrious victories and the sacrifice of his blood, founded freedom of thought in Central Europe. The laws which present hinderances to religious liberty and the free exercise of devotion ought to disappear, and common law be brought into agreement with the 16th section of the Constitution.\* A proposition to this effect will be laid before you." My heart leaps with joy at the prospect of similar religious freedom in Sweden to that already enjoyed in Norway. In the latter country, an eminent pastor (Lammers) has resigned his living, worth about £400 a year, and founded the Free Apostolical Christian Church. Some account of him is given in "Evangelical Christianity" for July, and the number for December will contain a full account of the somewhat singular constitution of the new church."

STOCKHOLM, Oct. 21, 1856.

REV. DR. MCCLURE.

DEAR SIR:—A longer time than usual has elapsed since I gave you any account of what we have been doing, but Brother Ahnfelt and myself have both been traveling about the country a good deal during the course of the summer, which has delayed our mutual communications to each other, and, consequently, also mine to you.

It is not possible to tell you in detail all that we have seen and experienced. Praise be to the name of the Lord! His work is great in our land!

Regarding my own travels in the north of Sweden, especially the provinces of Gestríkland and Helsingland, I can certainly say that the word of the Lord was sown plentifully, and that here and there

we saw the work of the Spirit in fruits that appeared almost immediately. In other cases, indeed in most, we have to sow in hope. During a couple of months that I spent in the neighborhood of the town of Gefle, I have preached by turns in three large localities in three different parishes, between which I had to travel constantly: namely, the new beautiful meeting-house at Gefle, the church at Hille, and the large school-room at Wahlbo, which holds nearly a thousand persons. Every day when I did not go to any of these places, I preached in the largest room in the house of my kind host, whither the people assembled, so that, with the exception of a few days in traveling, I have preached every day during the whole summer.

Twice I journeyed to other parts. One of these journeys continued during fifteen days, during which I preached twice every day, in churches, in school-rooms, and also in private houses. I have this summer preached in ten different churches, even from the pulpits, which shows how freedom from prejudice is gaining ground in Sweden. As regards the whole of this journey, I have never in my life made such a preaching tour, as regards the concourse of people who crowded to hear the word. I lived in constant experience of a remarkable alternation of sweet and bitter feelings: much darkness and misery, but also great spiritual hunger and movement among the people, and, on my own part, bitter inward trials, and many sweet, refreshing times. The world seldom showed us open enmity, with the exception of a few clergymen. In general, the preacher of the word of God seemed to be welcome, and many of the people begged, with tears, that colporteurs might be sent to them. Let this be all that is said as regards my summer journeyings.

Brother Ahnfelt's travels have been very extensive, comparatively. I only communicate the following from a letter he wrote to me after his return from Norway. He says: "After being present at the large meeting at Warneberga,\* in July, where 2,000 to

\* At the Revolution of 1809, a new constitution or "Form of Government" was adopted, the 16th section of which read thus: "The King shall not coerce any man's conscience nor suffer it to be coerced, but shall protect every one in the free exercise of his religion, in so far as he does not thereby disturb the peace of the community or occasion general scandal."

\* Warneberga is in the province of Skane, in the south of Sweden.

3,000 persons were gathered, I commenced my long journey, and did not return before the 16th of September.

"I went first to Denmark. There it commences to clear up in some quarters, though, in general, much darkness is prevailing and a many-colored sectarianism. I found much encouragement at Helsingør (Elseneur) and on the island of Bornholm. In the latter place there was the curious circumstance, that we met in the very hall of the court of justice in the town of Rønne after its having been previously announced in the newspaper. It was a striking contrast to what has been the case in Sweden, where I have been called to the same rooms in the courts of justice, accused for the same sort of meetings as for a crime. Much people assembled there. There seemed to be a great deal of emotion among them; and I have since, through letters, got such good news of symptoms of spiritual life in several cases. From Denmark I went over Gothenburgh to Norway, and this was one of the most remarkable missionary tours I ever have made. I had, during my progress, some of the most wonderful and merciful experiences, as well as regards myself and others. But, after disappointments and trouble, I received much comfort and encouragement. It was a special cause of rejoicing, that the Gospel could be proclaimed in Gothenburgh, where the Schartanans\* have so long laid a hinderance in the way of it. I have not for a long time seen such blessed rejoicing at the sound of the word which makes us free, as there. More than one person seemed to come to real peace in Christ and praised God for his mercy with an audible voice. I had a meeting in the Moravian Chapel, and the day after, the pew-opener gladdened me with a confession of his release from the burden of sin which had been very oppressive to him. Since those days our friends there have begun to assemble for mutual edification, and from their letters it seems that the work of grace is progressing among them. In Norway

I only visited three places—Fredrikshall, Christiania, and Skien, but had, during those visits, days never to be forgotten. I had in Christiania a very extensive field of labor. There is a meeting-house which certainly holds 1,000 persons, and evening after evening it was filled with hearers belonging to all classes. The Word of God and singing seemed to be specially impressive, and they generally expressed a wish that I might return soon. I am seriously thinking of going there again this winter, for a longer stay and more extensive visiting. It is remarkable to see what "a great door and effectual" there seems to be opened in Norway for the Gospel; and a precious privilege is the liberty which is enjoyed there, in consequence of which you can openly arrange about meetings, and announce beforehand in the newspapers that they are intended to be held. Besides, you enjoy the advantage, that men in office under government, who, in our country, consider themselves as hindered by their position in the community from frequenting such meetings forbidden by law, can in Norway go to them quite openly. I could tell you much more, but I know that I must not write too long. I join in your words, how, on returning from such journeyings an extraordinary fear is experienced as to what the Lord, after such merces, will find it necessary to inflict to our chastening and humiliation. So far, Brother Ahnfelt, now I will only add a few words touching the new Institution which has sprung up in Stockholm, under the name of the 'Evangelical Patriotic Institution,' which seems, according to my opinion, to be a very blessed work.

"It has published and spread 122,718 tracts (the greatest number printed by the former Tract Society of Stockholm) during the last three months.

"It has received considerable sums of money from various parts of the country. Among the various donations, we cannot help noticing one, a gift of three halfpence from a little dying girl, her legacy to the Institution.

"Five colporteurs have been traveling at the expense of the Institution in various provinces of Sweden. A school for col-

\*A very exclusive division in the church, named after Mr. Schartan, whose writings they have taken for their standard almost as much as the Bible.

porteurs is intended to be begun at Stockholm the first of October next.

"Many persons have, in the provinces, undertaken to be agents for the Society, and are actively employed as such, collecting money, assisting the colporteurs, and so forth.

"Such, dear sir, are the news which we, thanks be to God, can give from Sweden. Certainly, we would not assert that there are no shadows in the state of the country, far from it. The world has a great ascendancy, and even among Christians we are sorry to say that there are, now and then, dissensions that are painful; but on the whole, we have so much reason to be thankful, that certainly we must not be discouraged. The sympathy of Christian brethren in other lands, too, is a very great source of comfort to us. Their assistance and their prayers strengthen our hands.

"I must now conclude for this time, dear sir, wishing you every blessing from the Lord of all grace.

"Yours sincerely and gratefully,  
"C. O. ROSENIUS."

### VALLEY OF THE AMAZON.

Our readers who know the difficulty of obtaining reliable information as to the moral condition of that rich and measureless region which is drained by the mighty Amazon and its affluents, will read with avidity the subjoined communications. They are from a very religious and substantial man, whose opportunities for observation have been peculiarly good, and whose testimony is worthy of entire credit. We are much gratified by the encouragement that we are to receive further information from the same source.

In an accompanying note the writer expresses his strong desire "to see that field occupied by some of our benevolent societies in a *quiet* way. Ten times the amount of good can be done

in that way, than by pulling off the gloves, and rolling up the sleeves, and daring them to the combat. I have seen efforts made in both methods; and am well satisfied that your 'CHRISTIAN UNION,' with its quiet, firm, and truly Christian mode of operation, is in the right course."

"NEW-YORK, Dec. 22d, 1856.

"REV. DR. McCLURE.

"DEAR SIR:—I have been much gratified in reading your editorials in the Magazine for the last three months, and especially in the December number, in reference to extending Protestant Christianity into the strongholds of the 'man of sin,' in Europe, and the 'isles of the sea.' But what pleased me most, was the desire you have expressed to enlarge your missionary efforts in South America.

"As I have recently returned from that country, after a residence of nearly three years, I would respectfully ask permission to speak a word or two in behalf of a portion of that vast and interesting field. I allude to the great valley of the Amazon river. Here is a vast territory, without a single effort being made to introduce the Gospel by Christians, either of England or America; and it is chiefly from these two countries that the 'light and the truth' must go forth to enlighten the dark corners of the earth. The only thing that has ever been done for that benighted region of the Amazon, has been a few Bibles and Tracts, that the American Bible and Tract Societies have kindly donated to some private individuals for distribution in that region, which were not only gladly but very thankfully received by both priest and people in Brazil, Bolivia, Peru, Ecuador, and Venezuela. Ought not this field to be occupied as soon as possible by Protestant Missionaries? You remark that you are ready to send the right kind of men, should they offer. Are there no right-minded men ready to say, 'I am ready, send me?'

"Is not this valley of South America a part and parcel of our own quarter of the globe? Why need we hunt in distant

continents, and far-off islands in distant oceans, for fields to occupy, whilst there are such openings at our very door, as it were. These South American nations are nominally Christian, but to all intents and purposes *heathen*, as far as the knowledge of true Christianity is concerned; but at the same time, we can have full and free access to them. This I know to be the case, for I have tried it. I found every house, from the highest to the lowest, thrown wide open for the reception of the Bible and other good books that I had to distribute, while I was attending to other business—for tract distributing was not my province at the time. Neither were these books sought for and received for the purpose of destroying them; for, more than a year after I gave some of them away, as I was on my way homewards, I was called upon to follow the remains of a friend to his last abode, and heard a part of the service read out of the American Society's Spanish Bibles, that I had given to the predecessor of the then officiating priest. This fact alone proved to my satisfaction that the Bible was appreciated. Indeed, I was never able to find an instance where there had been a single page of any of the books willfully destroyed.

"Here then, is a great field, and constantly increasing in interest on account of the rapidly increasing population by emigration. There is a single chartered company in Brazil, that has to establish within ten years on the Amazon *sixty colonies*, of six hundred souls in each settlement, thus making a very considerable increase in Brazil alone. Bolivia, Peru, etc., etc., are doing the same.

"It will be recollected that the Amazon valley is a mighty water-shed,—more than twice as large as the Mississippi valley, and larger than all Europe,—and drains a territory of over three millions of square miles, commencing in latitude 3° north and extending to 18° south, and lying between longitude 48° and 76° west, and receives in its course the contributions of some two hundred tributaries, some of which are as large as the Missouri, and many of them much larger than the Ohio; all navigable

for steamers, even into Peru, Bolivia, Ecuador, Venezuela, and New-Granada, and not a single man to tell the people that the Saviour died for sinners! *This ought not so to be.*

"As I promised you, dear sir, some time since, to give you a few items about the moral and religious condition of this great valley, I do not know that I can better convey the idea of their moral and religious standing than to transcribe from my notes a short sketch of two or three of their regular and stated feast celebrations in the city of Para, the great commercial emporium of that region. There are some thirty-two feasts *per annum*, authorised by the law of the empire,—besides all the minor church and family celebrations,—which, when taken together, will be about two hundred in the course of the year.

"The feast that I will notice first, is the feast of 'Nazare,' which is the principal feast or carnival of the province. It is exclusively dedicated to the Virgin Mary, as the Lady of Nazare, or patron saint of Para. This feast excels all others in display and ostentation, on account of the multitude of miracles performed by the good lady, whenever the occasion requires anything of the sort. Among the wonderful performances of the 'immaculate mother of God,' the following two are conspicuous:

"Some few years ago, a Portuguese vessel arrived at Para from Lisbon, having had rather a rough trip out; the captain of which, from some cause or other, forgot to pay his respects to the *Virgin*; so that when he left Para on his return voyage, he had not obtained, nor indeed could he reasonably expect to receive, her blessing—as he had neglected to make a deposit of dollars and cents with her agents. She always works best when the wheels of her 'car' in Brazil are well greased with dollars. The consequence of this sacrilegious neglect was, that very soon after the noble ship had left port, the slighted lady caused a severe storm to overtake the unfaithful crew, which destroyed the ship and all the heretics on board. But as there is always a *Lot* in Sodom, so there were a few faithful, pious souls on this occasion who had paid the required toll,



These managed to get into one of the ship's boats, and made a contract with her ladyship, in the form of a vow, that if she would condescend to save them, the boat should be hers for ever. She performed her part of the understood agreement, and saved them all, after permitting them to buffet the winds and waves for several days. It was now the business of these miraculously-saved mariners to perform their part of the solemn contract, which they scrupulously did, and honorably turned the boat over to the agent of the immaculate Virgin. And now, at every feast of Nazare, it has its proper place in the procession—being mounted upon wheels, and dragged by the identical *sailors* themselves. But unfortunately the cholera in 1855, got hold of a portion of them, when they paid the debt of nature; leaving the company too small to do the hauling. The remaining faithful sailors were compelled to substitute a couple of yoke of oxen—the good mariners acting as grooms, and paying the necessary expenses.

\* The next miracle I will mention is that connected with a royal personage, who went on a hunting frolic with some friends. A deer was soon 'scared up,' and the royal hunter pursued it with all the ardor of a lover of that kind of sport. His noble charger, seemingly being as much interested in the chase as the rider—dashed off at a rapid rate, and soon overtook the frightened stag. But just as the royal personage was about to raise his weapon, the bounding animal leaped over a deep and horridly dangerous precipice, while the hunter was at his very heels. The illustrious hunter had only time to ejaculate a half-made vow, which the Holy Virgin, who is always on the look-out for her disciples, perfectly understood, and saved the imperial petitioner. The vow was *intended* to be, that if the blessed Virgin would save his life, the sportsman would give his blooded charger, together with all the equipments, to her ladyship on his return home. *She did save his precious life*, by causing the noble animal, in the very act of springing off the mighty bluff, to rear up upon his hind feet, and swing around as though upon a pivot,

and thus completed her part of the bargain. Now I would ask, what individual of any blood could reasonably refuse to perform any part of such an agreement? But royalty, true to itself, paid the vow, by turning over the horse and all the equipments to the duly authorized agent of the 'Mother of God.' But, unfortunately for the poor beast, the good lady had so much to attend to that she forgot her horse *and he died*. But her faithful friends have since caused an *image* of both horse, rider, and deer to be '*built*,' and placed upon a platform on wheels, and drawn through the streets in all processions, by *live* oxen, and always well guarded with a bevy of angels to protect it from harm. The last time I saw the car in procession, the angels were little darkies with beautiful shining countenances. Sweet little creatures they were!

Now to the feasts. They always begin on Saturday, with all kinds of demonstrations, such as firing cannon and small arms, sending up rockets, ringing the church-bells, beating drums, and all sorts of noise. The vessels in port are expected to have their flags at the mast-head, in honor of the day. Though no vessel is permitted to leave port, the English and Yankee captains will sometimes slip off with a fair wind and favorable tide. About noon the procession is formed, with the military in the lead; the President of the province and his *suite* next; then the fat bishop and assistants in *carriages*; then the 'Lady of Nazare' with a bevy of '*live*' angels surrounding her on the *car*: these celestial beings always represent all shades of color, from the jet-black to the milk-white: following the Virgin is the boat and sailors; then comes the *host*, and immediately after, the priests, monks, friars, and theological students. Next comes the car, with hunter, horse, and deer; next the foreign consuls, citizens, on foot, on horseback, in carriages, followed by a rabble of all sorts and colors. This is always the most prominent part of the procession, except the slaves, who are the best dressed and best behaved—only they dare not wear shoes. Their's is always the largest section of the procession. Thus arranged, the whole parades the streets

while the church bells are ringing, powder burning, rockets shooting upwards, etc., till sundown, when the procession breaks up until morning, though the noise is kept up all night.

At sunrise on Sunday morning, everything seems to be inspired with new life and increased magnificence. At about nine o'clock the whole procession is formed again, and moves towards the village of Nazare, which is especially set apart as the good lady's head-quarters, where the priest appointed for the occasion is waiting to perform grand high mass for the souls of all concerned. After this ceremony, fun and frolic commences—gambling-tables are spread without limit; for at this great feast full indulgence is granted to all the faithful, without money and without price. Here will be found the penny gambling, the piles of *milreis*, or stack of ounces, so as to suit all-sized purses. I have seen the priest and the epauletted officer betting

their *vintem* (penny) side by side, while the common soldier and barefooted slave would be laying down their dollar, half-ounce, or ounce of gold; and all going off together, and drinking out of the same glass at the nearest bar. This is a country of equality. The feast lasts ten days.

These feasts are the only levers by which the priests can move the people. Destroy them, and you will destroy the influence of the clergy. Here is the ripest field for Christian effort that I know of, without a missionary or even a colporteur to tell them that there is a God or a Savior to whom they can appeal. This is not as it ought to be. This is not as thousands will wish that it had been, when they are called to settle their final account. Let the field be occupied before it will be too late—before the Jesuits of Rome get alarmed and shut the door against us. More anon.

R. N.

## HOME FIELD.

### PUBLIC MEETING IN HARTFORD, CONNECTICUT.

In our last number, we gave a brief report of the "course of public lectures to Romanists" in the city of Hartford, which the Board, through the Rev. Mr. Leo, had but recently completed when the Magazine went to press. In connection with the report, we had prepared a notice of the great meeting held in the Rev. Dr. Hawes' church in that city, on Sabbath evening, November 27th, at the close of the lectures, in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION; but it was crowded out, much to our regret, by other matter. The meeting was of great interest and importance, and therefore, though late, we state in respect to it, that at

an early hour, the large audience-room was filled to overflowing with an intelligent and influential class of citizens. The devotional exercises were conducted by the pastor, and the Rev. Dr. PATTON.

Addresses of great interest and power were made by the Rev. Mr. LEO, and the Rev. Dr. McCURE, Secretary for the Foreign Correspondence, which carried with them the judgments and hearts of the hearers. The Rev. Dr. HAWES, the pastor of the church, followed these speakers with a brief, well-timed, and impressive address, commending the cause warmly to the sympathies and charities of his people. He spoke of it as an object whose sacred claims had been too much overlooked.

As an evidence of their appreciation of the cause, the people of Dr. HAWKS' Church, the next day, gave in donations for the Treasury to the Rev. G. L. HOVER, the Secretary for that district of New-England, upwards of *seven hundred dollars*.

We are glad to notice the rising interest of pastors and intelligent laymen in our sacred work. Sure we are, that just in proportion as they examine its claims, they will cheerfully and liberally respond to them. It deservedly claims a place among objects of the highest rank among Christian charities; and if pastors and people will now aid them, the Board can do a work of great value to the cause of evangelical religion. We will hope to have many such meetings in the country this winter.

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#### VALUABLE TESTIMONY—EFFECTIVE ASSISTANCE.

Under the pressure of the personal presence and earnest appeals of official advocates, the deep fountains of human sympathy and charity may be stirred, and aid may be made to flow to the objects that are crowded on attention. And it is grateful to those concerned, when, even in those circumstances, the pious, patriotic, and humane extend their countenance and support to them. But there is a peculiar power to animate and encourage the laborer in his work in those contributions, whether of sympathy or of material aid, that are **SPONTANEOUS**.

Such contributions, we are happy to inform our readers, are not wholly withheld from ourselves. In various and widely separated sections of our country, North and South, East and West, there are those who do not fur-

get us, and the great and glorious work which we are striving, and with a good degree of success, to accomplish. We highly prize their sympathy, as well as honor their judgments, touching the importance of the cause we seek to promote, and we thank them sincerely for the aid and comfort they have afforded us.

Although the communications were not designed for publication, we venture, for the sake of increasing the assurance of the doubting, animating the lukewarm, and of prompting all classes to like excellent deeds, to submit a few extracts from a few of the letters that have been addressed to us. We trust that the writers will pardon the liberty we take in the case, especially in view of the end at which we aim.

#### A LADY'S TESTIMONY.

An intelligent lady in one of the New-England States, in a recent letter, says:

"The last number of the Magazine was received a few days ago. I prize that publication very highly. It reinvigorates my soul, to know that 'the true light now shineth,' and that Papal darkness and errors are now being dispelled. O may it shine more and more!

"I can bear testimony that, through Christ, the labors of the Society in —, have not been in vain. Three Roman Catholic persons in this place were by them brought to the Savior. He is precious to their souls. One of them I see and converse with very often. One of them lately moved far away; and [the other died not long since, in great peace of mind, trusting wholly in Christ, and bidding the world farewell with a cheerful heart.

"More than one hundred Bibles have been circulated here among the foreigners, and also as many New Testaments.

"In this service of distributing Bibles, Testaments, tracts, and the various books and publications of the Society, I have

done something. I would gladly do much more for the glorious cause, if I could. None can lose their reward in such a work."

#### FROM THE SOUTH.

A clerical reader of the *Magazine* in one of the Southern States, writing to the General Agent, Mr. Edward Vernon, says :

"Enclosed please find \$5 00 annual contribution to the AMERICAN AND FOREIGN CHRISTIAN UNION, after deducting subscription to your monthly journal.

"Dwelling here in the midst of the corruptions and soul-ruining influences of Romanism, *my earnest wish and fervent prayer is for the success of your cause, and the conversion of the poor deluded Romanists to God.* Hence, though poor in this world's goods, I do not think I could more safely or usefully invest five dollars per annum, than in the noble enterprise in which you are engaged."

#### A WESTERN LAYMAN.

The following note to the General Agent, Mr. E. Vernon, conveying *one hundred dollars* to the treasury, from a citizen of the State of Illinois, exhibits his estimate of the Society.

Rome has long had her eye on the West, and earnestly desired to control its resources, and she has spared no pains to accomplish her wish in regard to it. Our esteemed friend has had excellent opportunities for determining the necessity and importance of the Society. His judgment is therefore worthy of consideration. He ranks the Society among the *FIRST* in point of importance and utility. He says :

"Enclosed please find a check for one hundred dollars—a New-Year's gift for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION, of which you are the Assistant Treasurer. I said gift—it was wrong. It is only a moiety of the interest due on my obligations for the support of religious charities, and of which I consider the above-mentioned Society to be among the first.

"If you please, you may forward to me a certificate of life-directorship, as I may esteem it a privilege to attend the meetings of your Society, if I should be East when they are in session."

#### ANOTHER WESTERN LAYMAN.

The writer of the following lines is a resident of the great west. He has had ample opportunities for judging of Romanism from its practical operations as well as its theoretical teachings. Observation has led him to place himself among the friends and patrons of our Society. He here speaks especially of the *Magazine*. He has read it carefully, and knows its worth. He says :

"Inclosed please find the amount of bill for two volumes of AMERICAN AND FOREIGN CHRISTIAN UNION. Every freeman should be glad to contribute to sustain this work. It is just what is needed. It is only by the general diffusion of knowledge that a people can be secured against the bondage of a religious despotism; and if the anti-christian and anti-republican principles of the Romish Church are exhibited in a clear and unprejudiced manner to the people, her power will cease.

"Although the power of the Roman dynasty is not *immediately* dangerous to our country, yet it is well to guard our free institutions with jealous care and with sleepless vigilance. Written in every line and upon every page, history records the fact that '*eternal vigilance is the price of liberty.*'

"Popery has a mortal hatred to our civil and religious liberties, and to-day our subtle foes are waiting in ambush and earnestly desiring to give the death-blow to them. To do this, war is waged against our free schools. These gone, we lose the greatest bulwark of our dearest rights and our most valued privileges.

"Under our present policy this land has enjoyed prosperity beyond example, and with such a result before us, it is the part of wisdom to labor for its preservation.

"Wishing your Society great success, and your *Magazine* an extensive circulation, our common country a bright future, and

Popery, her deadly enemy, a speedy destruction, and its subjects conversion to Christ, I remain,

"Yours very respectfully,

" — — — — —"

### FROM A REPORT OF AN ITINERANT MISSIONARY.

Mr. — is an itinerant laborer among Irish Romanists in one of the New-England States. With much facility he has adapted himself to the various kinds of labor needed in his field. He has visited the humble cottages of the poor Papists, and read the Scriptures, and prayed with their inmates; attended upon those in more elevated positions; distributed Bibles and Testaments among the destitute; and also visited some Protestant congregations and addressed them on the great subject of our work, and thus done much good. But the following extract from a recent report will give a view of these labors. The Missionary says:—

"This day closes the labors of another quarter, which to me have been the most delightful, and I hope the most profitable to the Society, of any since I entered their service. Since my last report I have addressed six congregations on the Sabbath in behalf of the Society, which I believe have not been addressed by any of your agents before, and from five received their first contribution to its funds. This service has considerably enhanced my labors, and pressed me down with deep anxiety, lest the claims of your noble Society had been entrusted to the advocacy of one too little experienced to do it justice; and yet it has done my soul good to mingle with the different churches, and, both in public and private, to spread out the condition of deluded Papists, and interchange views in relation to the best means of doing them good, and not the least in witnessing the struggle of suppressed desire of usefulness in them, manifesting its first public ex-

pression by cordially approving and adopting our plans and measures as the best yet devised for their enlightenment and conversion. I remained in — until about Thanksgiving-day, and then returned to — and have since been laboring among the Roman Catholics of this town.

"The whole number of families visited this month is 100. Those found destitute of the Bible are 18. The families in which neither of the parents can read are 8. I granted Bibles, 14; Testaments, 2; introduced one copy of the MAGAZINE.

"In addition to the above, I have attended numerous meetings for prayer and conference, inquiring-meetings, and lectures, in which I have taken part, and in various ways have endeavored to make myself useful to the cause of Christ, by encouraging the children of God to come up to the help of the Lord, and in urging the impenitent to 'flee from the wrath to come;' and this has been done principally by the wayside, and in evenings, when it was impracticable to visit in the houses of the Romanists. It has been precious work for me, and I have tried to bless God and be thankful to him for the blessed privilege of laboring in a community where he is granting the special influences of the Holy Spirit.

"I have presented to the Local Committee the subject of your last communication, and have their opinion that it is expedient that the request of Rev. Mr. — should be granted. I received a note from him yesterday, saying that the good work of the Lord continued with unabated interest, and seemed to be extending more and more. He wished me to come down immediately to his assistance. I am delighted with the prospect of thrusting the sickle into this field, all white for the harvest, and help gather the golden sheaves into the garner of the Lord."

### ENCOURAGING PROGRESS.

The following report is from a missionary in one of our eastern cities. It shows the work progressing. Such la-

bors, in all the cities of the land are needed, and if performed, could not fail to produce the happiest results in a short time. We are happy to be able to state, that at most of the stations the Board have much encouragement of a similar kind. The missionary says :

"This day I have had the pleasure of seeing our industrial school go into operation. It was opened this morning by a number of devoted, self-denying Christian ladies, with 65 poor children. It is a new thing in this city, but a noble undertaking, which we trust, with the blessing of God, will do much good. It seems to have the approbation of all right-thinking persons, and I do earnestly hope the Romanists will now see that we have been striving all along to do them and their children good. Truly the efforts of your Society have not been spent in vain in this place.

"The God of missions has condescended to use your missionary as an instrument in urging this measure upon the attention of the benevolent ladies of this city, and in aiding in its organization, and he hopes also to be useful in promoting its operations.

"In my field of labor generally, there are good prospects and openings for doing good. My meetings for public worship are well attended, and with growing interest in the word preached. 'To the poor the Gospel is preached, and they hear it gladly.' The sick are visited and cared for, both temporally and spiritually; the children of the poor are sought out and taken to places of instruction. The wants of the destitute are brought to the notice of the benevolent, who are always ready to respond to calls to help them.

"So many of these good things have been done among the Romanists here, that many of them are heard to exclaim, 'Those people have the right religion, let the priests say what they will!'

"I hope the time is near at hand when those kind-hearted Irish Romanists will, on the subject of religion, think for themselves. I have at present many interesting cases in the Alms-house hospital. Two of them

are Romanists, who receive instruction in Bible truth with child-like simplicity. Since I began to visit that institution, many who have heard the Word of God from my lips have been called away by death. I might describe death-bed scenes, and quote the words of the dying, but eternity alone will disclose the good effected.

"This month I have preached 12 times, distributed 428 tracts, made 277 domiciliary visits, visited the sick, read and prayed with them 21 times, conducted Sabbath-school 4 times, given away Testaments, a good many numbers of the "Child's Paper," and some small books to the children."

### INDUSTRIAL SCHOOLS AND ROMISH CHILDREN.

The Rev. J. C. Sinclair, who labors among the Irish Romanists in Pittsburg and Alleghany cities, says :

Since my last report was transmitted to the Board, we have commenced a new movement in connection with the mission, viz. a Ladies' Industrial Sewing School, for the benefit of poor and neglected children, whose parental circumstances will not permit them to give the necessary instruction to their offspring, and where, in many cases, home influences are of the most degrading order. The ladies have taken a decided interest in this good work. Our first meeting was on Thursday, the 3d inst. The ladies have elected Mrs. — the Directress for three months : also six ladies to assist the first two months, (three assistants monthly.) Other benevolent ladies have been coming in to our assistance. Trusting to the good hand of the Lord to be with us, the scheme promises to give general satisfaction. Friends have been raised up who have supplied us with one thing or another of what we wanted for carrying on this good work.

Some have supplied us with printed muslin, some with brown muslin; some gave thread and needles, others supplied us with thimbles. The ladies could not attend with comfort upon the children, because of the cold, and it was thought necessary to

purchase another stove to make the mission house comfortable; and as we have no funds in our treasury, we trust to the benevolence of the religious community to enable us to pay it.

The number of girls upon our list is upwards of 40, and we expect a great increase to that number. The attendance is pretty regular. We meet on each Thursday, at two P. M., and continue in session till four P. M. I intend, the Lord willing, to open another school in Alleghany city so soon as I can after the "New Year." I have spoken to a number of ladies who are willing to take a part in the work.

The mission Sabbath-schools are in a very prosperous condition. That one held in the mission-house is beginning to vie, in good order and attention to instruction, with schools of long standing. On Sabbath, the 21st inst., we had six additions—all Roman Catholics—three boys out of one family, two out of another. The average of attendance is 70 children, sometimes we have 90. The number on the list is 120. I rejoice to say that our band of teachers is very efficient, all taking the deepest interest in the spiritual welfare of their pupils.

What we want is the sympathy and prayers of the Lord's people, throughout all the churches. Our mission is not sectarian: it is one in which all the churches of the Reformation can take a part. Our free and glorious platform is one—the Bible: It is also our sufficient and only rule of faith and practice. Our common enemy is one, in its opposition to Protestantism, under whatever name. Popery knows no other church, and acknowledges none but itself. The ladies of the second Presbyterian church (Dr. Howard's) are doing much in aiding me this winter, as they did the last. Mr. — & Co. have given me \$5 worth of shoes for my Sabbath-school.

I have made 394 calls this month, and distributed 900 pages of tracts, and read and prayed in upwards of 200 families.

May the Lord water the seed sown, and cause a blessing to follow this going forth with the message of eternal life to those who are in darkness, living "without God" in the world!

## THE REV. FRANCIS ZASTERA.

Mr. Zastera continues to labor among the German Romanists in this city with fidelity and encouraging success. In a note addressed to us recently, he says:—"The report for the present month will be very similar to the one for the month before. There is nothing new, but *four Roman Catholic families* are waiting for me to baptize their children."

Mr. Zastera is collecting a congregation in the city. Having repudiated his Romish baptism and ordination, and applied for admission to the Gospel ministry in the Reformed Dutch Church, the past few months have been a season of deep interest to him, especially in making preparation for an introduction into the sacred office. He has, in the meantime, maintained his missionary labors. In a letter just received, he says:

"The next week I shall present a report—1st, of the number of my church members; 2d, of my passing ordination; and 3d, of my plan against Romanism.

"The reason why I can't present those things at this time is a joyful reason—it is the blessing of God existing in the increase of my new church. On that account I have to spend so much time in visiting, and to forge the iron now while it is hot. Thanks be to God, I have overcome, with his help, the largest difficulties. The walls of Jericho fall, and from the ruins rises a numerous and active congregation. My patience has brought me already the sweetest fruit. The flag of Christianity floats victoriously in the midst of its numerous enemies, which before in a threefold attempt failed.

"Dear brethren, my congregation congratulate me; but I congratulate you. I can proceed already to organize my congregation. O that the blessing of God may be a standard-bearer always to my new congregation!"

In a note subsequently received, Mr. Zastera says:—

"On the last Sabbath in November, in the evening, I received ordination and baptism in the German Mission Church in Houston-street (in this city.) My grand benefactor and true father, Rev. Mr. Guldin, preached the ordination-sermon, Rev. Mr. Friedel administered the ordinance of baptism, and Rev. Dr. Jameson offered the ordaining prayer.

"This was an important and solemn moment to me. This was a moment which the Lord had made. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! I, a poor sinner, am the *first* Bohemian that has been invested with the dignity of a mission-preacher of the pure evangelical truth in America!

"This was also an instructive and very salutary moment to the people. The crying-to-heaven affliction and perdition which Popery prepared for me in Europe, and my true ordination here in America, so solemn and glorifying to the victorious truth—all this presented an analogous and intuitive example to the immense audience, for the consolatory sentence—'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy.'

"Finally, this was a moment glorifying God's genuine Word against Romanism, and confirming the truth—'The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Mr. Guldin's sermon was very effective; its vehement eloquence was like 'the hammer that breaketh the rock in pieces.'"

## IRISH MISSION IN LOUISVILLE, KENTUCKY.

The Rev. Mr. McDevitt, stationed in Louisville, says:

"Our work here has been assailed by the most violent persecution, yet giving all the believers in the truth clear evidence that the Lord is operating upon many hearts. Many who once clung to and obeyed with blind and stubborn tenacity the teachings of the emissaries of Rome, are now reading and listening to and obeying the word of truth as it is in Jesus. They are asserting, also, that liberty which God gave to man, and they refuse to be controlled by any priestly pressure. In this free land, they must and will think and act freely. The fact is evident—the Word of God 'will not return to him void'—sinners will, under the teaching of the Holy Spirit, come to the feet of Jesus, and learn the way to be saved.

"During the past month I have distributed fifteen Testaments, seven Bibles, and more than six hundred pages of tracts, and made about two hundred and fifty visits.

"My heart has been encouraged and my hands strengthened, by having some of the ladies in the city to accompany me, and to contribute of their substance to the poor families.

"All our schools are very flourishing, and we have crowded houses at every meeting.

"On Saturday last, the teachers of the sewing and Sunday schools furnished me with money to give a so-called 'Christmas-party' to our children, and we had a very happy time of it. We had eighty-seven girls and over seventy boys present, and then we had not all our regular scholars.

"I sent you a newspaper containing an extract from our Magazine, and if I had a package of tracts similar to the one you sent me in your last letter, I could distribute them to advantage. I will try and have it published in the two religious papers in this city. The Rev. Dr. Breckenridge told me, a few days ago, that his people were very much interested in our work, and that he would soon take up a collection for us."



## MISSION AT NEW-ALBANY, INDIANA.

Mr. McBride continues to labor among the Irish Papists in New-Albany with success. He says :—

“Three months have elapsed since the date of my present commission. During this period my health has been very good, so that I have been enabled to devote my time to the advancement of the mission here. No material change has taken place in the schools. The attendance has not been so large as usual for the last few weeks, owing to the severity of the weather, which is unusually cold for this latitude. We hope to remedy this diminution by supplying those who are destitute with clothing and shoes.

“I have made two hundred and three visits this month, and held seven prayer-meetings. These meetings are well attended. The one in the northern part of the city is composed mostly of young persons.

“In my visits among the Irish Romanists I find much to interest me. I will select one or two instances out of many.

“The first is the case of an Irish Catholic, who was sick, to whom I had given a Testament, and whom I had visited and conversed with repeatedly on the subject of

religion. During one of my visits I requested the privilege of reading the Tract entitled, ‘The Worst of Sinners Invited to come to Christ.’ He readily assented. He and his wife listened with marked attention. After I was through, the woman asked with much feeling if I would not leave it with them.

Another incident will show the access we have to this people. Visiting an Irish Catholic family, the children of which attend our schools, the woman informed me that her sister was very sick. Expressing a wish to see her, the lady said she would be glad if I could do it soon, as she might not live twenty-four hours. Early as possible I hastened to her residence, which proved to be a grog-shop and boarding-house. I did not find her so low as represented, yet death had marked her for his victim. She was in the last stage of consumption. The mother and another lady, besides three men, were present, all Roman Catholics. Thus circumstanced, I hesitated a moment as to the propriety of speaking upon the subject of religion to the sick woman. I ventured to do so, however, and while urging the duty of repentance, and faith, and earnest prayer, there was breathless silence, which was only broken by one of the men exclaiming, ‘That is good doctrine!’”

## BISHOP BAILEY.

### PAPAL POWER “GRADUALLY UNFOLDING.

We submit the following document, from the pen of the Romish Bishop Bailey, of New Jersey, to our readers, to apprise them of the power claimed by the Romish priesthood over the people, and to mark the stage of development it has already attained in this country. No other denomination in this land would suffer, we think, for one moment, such usurpation on the part of its ministers as is herein exhibited.

And should any Protestant ministers of any name assume thus to dictate to their people what line of conduct they should pursue in their social and domestic affairs, or, in case of failure, be liable to ecclesiastical penalties as severe as are herein threatened to the votaries of the “man of sin,” there would be an outcry from all orders of people, of denunciation and rebuke too strong to be unfelt and disregarded.

And we think that this document could not have been published in this country by Romish priests forty years ago, without similar expressions of disapprobation. But we have fallen upon other times, and from many quarters this priestly dictation, though utterly un-American, and comprising the elements of the very worst forms of tyranny, has been extensively (even by Protestants) spoken of in terms of high commendation. As Christians and American citizens, we are ashamed of it, and grieved by it, but so it is. We trust it has been done thoughtlessly.

We do not object to reforms among the Irish people, or any other people with whom vices or sins may obtain; and we have no sympathy with the custom of "wakes" and many other customs that Romanists observe in connection with their funerals; but we have many and serious objections to the attempt to suppress them by mere PRIESTLY AUTHORITY.

There is a better way, and a more enduring, and we hope that Bishop Bailey, remembering his nativity (he is an American) and his duty to the country, if regardless of some other matters, will early correct this error into which he has fallen, and set a better example in time to come, if called to act as a Reformer.

We forbear to speak of other things in the decree, but must say a word about the *cruelty* of the penalty by which the edict is enforced.

Few things, to a devoted Romanist, are more severe than to be denied a Christian burial; and yet this evil is to visit the poor dead Romanist, because living friends may choose to have more than "six carriages" at the funeral! or not "attend on foot!" Why punish the *dead* person? why not let the *dead* go free, and fix some suitable punish-

ment on the *living* persons who may transgress the law? But absolute power is not very careful of others' rights. But to the document itself. Here it is: read it, and see what strides toward fully disclosing her odious features Rome has made among us:

NEWARK, November 5, 1856.

REVEREND SIR:—

I feel it to be my duty to make some stringent regulations in regard to the burial of the Dead, in this Diocese. As at present conducted, our Funerals have become a scandal to the community. The loss of time, and the expense incurred, make them, also, a heavy burthen on our people. They have not even the advantage of showing respect to the Dead; for, on account of the number, and often the appearance of the carriages employed, they are rather calculated to excite ridicule. For the most part, also, those who accompany the corpse, remain in their carriages, and do not follow it into the Church, nor join in the services for the dead.

I need not say how contrary all this is to the spirit and intention of the Catholic Church. For the future, therefore, Catholics who wish to attend the Funeral of their friends, or relations, will be expected to do so on foot. Six carriages only will be allowed for the immediate relatives, or aged persons. In the country, when the Funeral has come from a distance, a greater number may be allowed, not to exceed twelve. In all cases where these rules are not observed, the Clergy of the Diocese are strictly forbidden from being present at the Funeral, or performing any religious services over the corpse.

I would take advantage of this occasion to urge upon you the duty of bringing everything connected with the burial of the dead, into conformity with the rules and approved usages of the Catholic Church. The Funeral Service should be celebrated in the Church, whenever it be possible. The unchristian custom of Wakes, as still practised in many places, should be entirely done away with—and the laws of the Church, refusing Christian burial to persons who have made themselves unworthy of it, should be strictly enforced.

You will explain these regulations to those under your pastoral care, and enforce them strictly, as soon as they are sufficiently promulgated.

† JAMES, Bp. of Newark.

By order of the Bishop,

V. BEAUDEVIN, Secretary.

## DR. KIRK'S MISSION TO PARIS.

It is well known to those who read our pages, that the AMERICAN AND FOREIGN CHRISTIAN UNION has been for some time engaged in efforts toward the erection of an American church in Paris. This enterprize is one of great magnitude and importance, *first*, as respects the spiritual conservation of our numerous countrymen at that great emporium of commerce, politics, arts, and pleasures; *secondly*, as respects its moral influence upon the French population, so sadly given up to mirth and mammon, to superstition and impiety; and *thirdly*, as respects the more direct bearing of American piety upon the work of evangelization, and the spread of religious liberty from this centre throughout France and southern Europe.

To the success of this chapel there were certain obstacles, which could only be overcome by the efforts of some one eminently qualified to meet and overcome them on the spot. The Board of Directors, feeling that the only person known to them as possessed of the requisite qualifications for this great and difficult undertaking was the Rev. E. N. KIRK, D. D., of Boston, earnestly called him to the duty. His deeply attached congregation, with a noble liberality, though most reluctantly, have forgone the benefit of his ministrations for the space of six months, during which he generously devotes himself to our enterprize. He sailed for Europe on the 21st of January, in the Asia. Let the prayers of all Zion's friends go with him.

## BOOK NOTICES.

THE HISTORY OF THE REIGN OF THE EMPEROR CHARLES THE FIFTH. By WILLIAM ROBERTSON, D. D. With an Account of the Emperor's Life after his Abdication. By WILLIAM H. PRESCOTT. In three volumes. Boston: Phillips, Sampson & Co. 1857. 8vo. Pp. 618, 604, and 565.

Who that ever looked upon the little Flemish country-house in the environs of Ghent, where this great emperor was born, can help marveling at the life he passed through ere he closed his eventful career in the Spanish convent whose desolate ruins refuse to commemorate his name? The reign of the despot, in whose dread presence, at Worms, the immortal German Reformer made his glorious protestation against Romish error and corruption, is a great chapter in the world's history. That chapter is most elegantly written by Robertson, a historical classic; and the *finale*, appended at considerable length by an American of the highest histo-

rical repute, greatly enhances its value. This edition is elegantly issued by the publishers.

NEW-GRANADA: Twenty Months in the Andes. By ISAAC F. HOLTON, M. A., Professor of Chemistry and Natural History in Middlebury College. With maps and illustrations. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 8vo. Pp. 605.

This publishing house has of late been very generous in sending forth books of travel in Central and Southern America; so that we may hope that the strange lack of reliable information relative to those vast and interesting regions is in a way to be supplied. Professor Holton seems to have prepared this volume on the principle of telling everything right out! It is therefore very lively and lifelike, very entertaining and instructive.

THE NEW AGE OF GOLD; or the Life and Adventures of ROBERT DEXTER ROMAINE.

Written by himself. Boston: Phillips, Sampson & Co. 1856. 12mo. Pp. 403.

A sort of Robinson Crusoe tale, quite entertaining, but ending rather tragically.

DORE. By a Stroller in Europe. New-York: Harper & Brothers, Publishers. 1857. 12mo. Pp. 386.

None will like this gilded toy of a travel-book more than those who have strolled over the same ground. It is full of vigorous merriment and pleasurable information.

WESTWARD EMPIRE; or the Great Drama of Human Progress. By E. L. MAGOON, Author of "Proverbs for the People," "Re-

publican Christianity," etc., etc. New-York: Harper & Brothers. 1856. 12mo. Pp. 445.

This is a four-act "drama," and each "act" has the same five "scenes," viz. literature, art, science, philosophy, and religion. The four acts are four ages, which are thus represented in comparison with each other as respects these five scenic views. The four ages are the age of Pericles, or the age of artistic beauty; the age of Augustus, or that of martial force; the age of Leo X., or that of scientific invention; and the age of Washington, or that of universal amelioration. Plenty of information.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1856, TO THE 1st OF JANUARY, 1857.

### NEW-HAMPSHIRE.

Peterboro'. Ann Tuttle, . . . . .	\$1 00
" D. M'Clennan, . . . . .	2 00
South New Market Cong. Society, per W. Fifeid, . . . . .	9 50
West Concord. Wm. Dimond, . . . . .	2 00
Meriden. Dea. David Morrell, . . . . .	4 00
Newport. Rev. John Wood, Assignee of the Carpenter Fund, by the hands of D. B. Chapin, to make Rev. Henry Cummings a L. M. in part, . . . . .	10 00
Acworth. N. D. B., . . . . .	5 00
Harrisville. B. O. Hale, . . . . .	1 00
Bedford. Presbyterian Church, . . . . .	17 00
Francestown. Miss Lucy Everett, . . . . .	1 00

### MASSACHUSETTS.

Bradford. B. E. Lovejoy, . . . . .	3 00
East Taunton. Levi Adams, . . . . .	2 00
Northampton. H. Sunstead, . . . . .	5 00
East Falmouth. Dea. Benj. Hatch, . . . . .	5 00
East Hampton. Payson Society, . . . . .	68 05
Lowell. Mrs. D. G. Burnap, add. for L. M. of U. C. Burnap, . . . . .	5 00
" John-street Church, . . . . .	12 74
Hinsdale. A friend, . . . . .	2 00
Chelsea. Winnisimmet Church, . . . . .	155 00
Enfield. Cong. Church, . . . . .	50 00
South Dartmouth. Mrs. Clarissa C. Bailly, a L. M., . . . . .	30 00
Franklin. Cong. Church, . . . . .	46 07
Southboro'. Pilgrim Church, . . . . .	17 00
Lawrence. Lawrence-street Church, to make Wm. Hunter and Wm. M. Kimball L. M.'s, . . . . .	64 42
Sutton. Cong. Church, . . . . .	16 00
Worcester. Central Church, . . . . .	40 00
" Union Church, P. L. Mohn, Esq. for evangelization in France \$50, others \$11 79, . . . . .	61 79

### CONNECTICUT.

West Haven. Cong. Church and Society, . . . . .	46 08
Middletown. Mrs. Comfort Starr, . . . . .	5 00
Bridgeport. Mrs. Rhoda F. Wheeler, . . . . .	5 00
" 1st Cong. Church, to make E. E. Hubbell a L. M., . . . . .	43 29
" 2d Cong. Church, . . . . .	25 00
" Presbyterian Church, . . . . .	27 33
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
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 The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price barely sufficient to cover costs, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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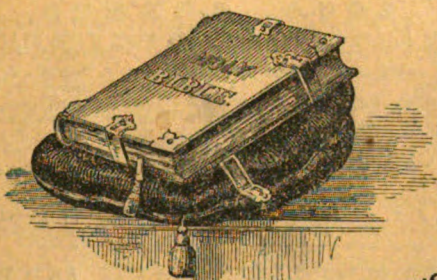
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THE  
1863, July 6.  
AMERICAN AND FOREIGN  
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JUNE, 1857.

No. 6.

THE SOCIETY'S EIGHTH ANNIVERSARY.

The exercises of the Eighth Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION have been held since the May number of the Magazine was issued. They commenced on Sabbath evening, the 10th of May, in the Presbyterian Church on the corner of Fourteenth-street and Second Avenue, in this city. They were well attended by highly intelligent audiences. They were instructive, impressive, and very appropriate throughout.

We devote the most of this number to an account of them, and respectfully

request our friends in every part of the country to give what circulation they can to the facts and truths which it contains. We feel assured that with us they will rejoice in the good which has been accomplished during the year that has just closed, and in the "doors of entrance" which God is opening to the Society in the Papal populations of the world, for working out a nobler and better service in time to come than it has yet performed. We begin the account with, the

ANNUAL SERMON.

The annual sermon in behalf of the Society was preached at the time and place above stated, by Rev. JOHN FORSYTH, D. D., of Newburgh, New-York, of the Associate Reformed Presbyterian Church. It was an able, eloquent, and highly appropriate discourse, founded on Luke, 24 : 47, "Beginning at Jerusalem."

The Board have requested a copy for publication, which they trust the author will grant, and that previous to its publication he will repeat it in various places in our country. It should have a wide circulation. We have room but for the following outline of it. Dr. Forsyth said :—

"One would have supposed that Jerusa-

lem was the very last place to commence the mission on which the apostles were sent; and if this express charge had not been given to them by their Master, probably they would have so judged themselves. But no : here, in the very city where the Savior drank the very dregs in his cup of shame, where he had been condemned to death, buffeted, spit upon, scourged—in this city they must begin the work of a world's regeneration. Various reasons may be suggested as inducing the Savior to give this command.

"1. The apostles, as *witnesses*, were called to testify to certain *facts* which were the basis of the *faith* they preached. These were, the events of Christ's public life, his sermons, his miracles, his death, his resurrection. This command was a virtual challenge to skepticism to disprove these facts,

if she could; if they could be disproved anywhere, it was in Jerusalem, where they were said to have occurred.

"2. That the Gospel might vindicate its claim to be the power of God unto salvation. If the apostles had been directed to pass by the city where with wicked hands the Prince of Life had been crucified and slain, it might have been supposed that there were some sinners beyond the reach of mercy; and therefore, as if to show that the blood of Jesus cleanses from all sin, the heralds of his grace are charged to begin at Jerusalem.

"The Gospel, moreover, claims to be the means of quickening dead souls, as well as a revelation of pardon to guilty ones. And surely, if it would raise up from the pit such sinners as those of Jerusalem, it was adequate to encounter and overcome every form of human depravity.

"3. That a host of efficient missionaries of the cross might be at once raised up—men and women, who could tell what they had themselves seen and felt of the grace of the Lord Jesus.

"Results quickly proved that a divine wisdom had selected the first central spot of Christian effort. Long before the last of the apostles had gone to his rest, the Gospel was so widely diffused, that Paul speaks of it as having been preached in the whole world.

"Now the principles underlying this command have an important bearing on the missionary efforts of the church in the present day. The relation in which Jerusalem stood to the apostles and their mission, is in several respects not unlike the relation in which the largest part of nominal Christendom stands to the evangelical church and her mission, which is to subjugate the nations to the cross. Whether Romanism be the predicted Antichrist or not, one thing is certain: if *ours* be the true Gospel, Rome preaches a false Gospel.

"If the inhabitants of Tahiti or of China had known the religious condition of the nations of Europe, and had asked the first missionaries sent to them, 'Why have you passed by Spain, Italy, France? is the spiritual state of the people in these countries

essentially better than ours? what reply could they have made? Might they not have said to these venerable men, 'We thank you for bringing the good news of salvation to our dark and distant land, but we think that the church which sent you forth should also have made a beginning with nominal Christendom?'

"This is the field the AMERICAN AND FOREIGN CHRISTIAN UNION proposes to cultivate; nor are reasons wanting to vindicate the enterprise.

"1. There is the consideration that millions upon millions within these limits, though nominally Christian, are really strangers to the Gospel. Such is the view which we must take of their condition, if our idea of religion and the Gospel be correct.

"2. The difficulties that impede the spread of the Gospel in these countries should only serve to give fresh stimulus to our efforts. They are confessedly very great, perhaps greater than any we may encounter in the wide field of heathenism; but to succumb to them, is to do dishonor to Christ our Master, and to the glorious Gospel of the blessed God.

"3. There is the claim which these lands have upon our sympathies, derived from the blood of martyrs, so largely shed for the testimony of Jesus.

"4. We should be encouraged by the results of successful effort. Just so far and so fast as the good work proceeds, we not only gain new ground, but one of the mightiest antagonists to Christ and his cause is converted into a cordial and co-operating friend. In this result, the missionary cause everywhere, and our own land in particular, have a very deep interest.

"It only remains to observe that our Society is a Union—a Christian Union. Our purpose is not to propagate this or the other *mode* of worship, but to make known to these blinded nations the only true *object* and the only true *medium* of worship. Our purpose is not to spread this or the other polity, but to proclaim that word of Christ which alone can give what these nations need—'spirit and life.'"

We may now speak of—

## THE ANNUAL MEETING.

The Annual Meeting was held in the Central Presbyterian Church on Broome-street, Tuesday morning, May 12th, at half past ten o'clock. The house was well filled, and on the part of the audience the attention was fixed, and the interest was kept up to the close.

The Rev. Dr. DE WITT, the President of the Society, took the chair at the time appointed, and the exercises were commenced by singing an original hymn, written for the occasion, suggested by the passage of Scripture, (Matt. 21 : 28,) "Go work to-day in my vineyard."

The whole congregation joined in the hymn, which was sung in the tune "Duke Street" with happy effect.

The Rev. Dr. DOWLING, of the Baptist Church in this city, read the first ten verses of the second chapter of the Second Epistle to the Thessalonians, and the first seventeen verses of the tenth chapter of the Epistle to the Romans; after which the Rev. Dr. MITCHEL, of the Methodist Episcopal Church in this city, led the audience in prayer.

EDWARD VERNON, Esq., the General Agent, read the Treasurer's report, from which it appeared that the receipts for the year, including the balance on hand at the beginning, were \$76,296 93, a sum larger than was received the previous year, by \$6,724 49.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. FAIRCHILD, one of the Corresponding Secretaries of the Society.

The Rev. JAMES PRESSLEY, of the Associate Reformed Presbyterian Church of this city, (seconded by the Rev. Dr. MITCHEL,) moved the following resolutions; viz :—

*Resolved*, That the Reports, extracts from which have just been read, be accept-

ed, adopted, and committed to the Board for publication.

Mr. Pressley urged his motion by a brief and forcible speech, the leading thoughts of which were the *pressing need* that exists for *such labors* as this Society is putting forth—that the American community should be made acquainted with these labors, and aroused to a sense of the magnitude and importance of the work to be done in this direction—that no missionary work could be superior to it in point of importance or obligation—that the Papacy was the great obstacle to the conversion of the heathen world—that it was at this time stimulated to special activity—and that evangelical Christians, in regard to it, had devolved upon them a special responsibility.

The Rev. RUFUS W. CLARKE, of the Congregational Church, Brooklyn, New-York, seconded by the Rev. JOEL MANN, of Kingston, Rhode Island, moved the following resolution; viz :

*Resolved*, That the friends of Protestant Institutions are under the most solemn obligations to make direct and vigorous efforts to preserve and extend their interests upon American soil.

In support of this resolution, among other things, Mr. Clark said—

"That he did not wish to seem to sound a note of alarm, but held that we are bound to recognize the existence of evils, and to take proper measures for their extinction. He believed that this country would continue to be Protestant. He did not believe that it would be overcome or be crushed by the Papacy. But if it is preserved in its Protestant purity, it must be by the use of appropriate means.

"He believed in the perseverance of the saints, but the saints must persevere to make the doctrine true. We must therefore look to the Papacy and its bearing upon the destiny of the Republic. American Christians

are especially under obligations to recognize the presence of Romanism, to measure its forces, and resist its progress among them.

"We boast of our free government, of our public virtue, of our Protestant religion. But it seems the will of Providence that against every great good there should be planted a great evil. If we have freedom, we also have slavery—if we have virtue, we have intemperance to corrupt it—if we have Protestantism, we have its antagonist, Romanism. Blessings and curses in this world are set over against each other, and God undoubtedly intended to try us, as he has tried every other nation. We need this discipline. If we cannot cope with Romanism here, with all our advantages, what claim have we to be the great missionary nation of the earth? A cannon or a bridge are tested before being used, and thus is God testing our nation. Some would leave Romanism to be met by indirect and invisible agencies. But he did not believe in allowing things to take their own way, waiting for the natural course of events. He would meet evil with a bold and determined front. Rome is fixing her eyes and her hopes upon this country, and in politics her adherents already hold the balance of power among us. Shall we refuse to open our eyes to her machinations because they are conducted secretly? He thought there was in this *secrecy* a strong motive to vigorous resistance of the power that practised it.

"He said, Romanists held no anniversary meetings such as Protestants hold. It would be instructive if they would. He urged the adoption of the resolution, because the Romish system is antagonistic to our institutions: Romanists are the enemies of education; they would take the Bible from our public schools; Rome is the enemy of virtue; Rome is opposed to internal improvements and the development of national resources.

"The speaker saw much encouragement in what had already been accomplished by the Society. In eight years a thousand converts have been made, ten thousand children gathered into Sabbath and other schools, and millions of pages of valuable matter on

the subject of Romanism had been distributed.

"He said we owe a duty to our posterity. Our fathers transmitted unimpaired to us their free and religious institutions; we are bound to do the same to our descendants."

The Rev. Dr. KENNADAY, of the Methodist Episcopal Church, seconded by the Rev. Dr. HOWES, of Hartford, Connecticut, moved the following resolution; viz:—

*Resolved*, That the happy experience of our country, whose resources have been so remarkably developed under the fostering influences of a pure and scriptural faith, gives to the American churches a special mission to spread abroad the blessings and benefits of a pure Christianity in all parts of the Papal world.

In urging the adoption of this resolution, Dr. KENNADAY said:—

"It would seem strange that any argument should be needed to compel Christian hearts to a belief in such sentiments. Yet there is a reluctance on the part of the American churches to put forth their best and proper efforts in behalf of their brethren. Hence he liked the resolution. It contains, said he, two propositions which assume to be true, and from these draws a deduction in reference to the churches of our country. The first is, that 'the happy experience of our country has developed remarkable resources.' The other proposition is, that this development is attributable largely to the fostering influence of a pure scriptural faith.

"The prosperity of our Government is due to the fact that it was established under the clear light of Christianity. Mr. Webster, he said, held this view; and he made a quotation from what he at first called Mr. Webster's second centennial discourse, but afterwards explained by saying, that it was the speech at the second centennial anniversary of the landing of the Pilgrims.

"The existence of this Government began in intelligence; its corner-stone was laid upon the Word of God. After the Revolu-

tion had just been passed through, the American Congress, declaring that the success of the cause had been owing to the intelligence and virtue of the people and to the blessing of God, and that prosperity could not be hoped for without virtue or religion among the people, passed a resolution instructing a committee to purchase and import thirty thousand copies of the Bible from Scotland or from Holland. And when Washington became President, after his inauguration in New-York, his first act was to go from the Old Federal Hall, where he had been made the chief of the nation, to St. Paul's Church, and there consecrate heart, and country, and liberty to God, in partaking of the holy sacrament. It is Christianity alone that has developed the resources of the country. The duty which the resolution deduces from these points is this, *that the American churches are bound to give a pure Scriptural faith to the dominions now under the influence of the Papacy.* This the speaker argued at considerable length and very forcibly.

"There are many," he said, "who say, Let alone the Romanists. This spirit is like that of Cain, when he said, 'Am I my brother's keeper?' It is like that of the elder brother in the parable, who wanted to hush the gladness of the rejoicings when he that was lost had been found and the kid was killed. All men on the face of the earth are our brethren. He drank with every other man from a common fountain of light. He looked upon every Jew as his half-brother. He looked upon every child of the Romish church, born and brought up in it, as part of his own blood and kindred, as being the offspring of the same common Father. And we are bound, said he, as we have freely received, freely to give. We are bound to use every effort, in the spirit of meekness, to bring these deluded men out of their snare.

"He did not wish to make all men think alike. It is impossible to do it. Charles V. of Spain became so disgusted that he could not make his people think as he did, that he left his throne and retired to a monastery. He there set to work making clocks. After he had made a great number of clocks,

he was annoyed by their discordant ticking, and he tried to make them all tick alike—but he tried in vain. Then, on a sudden, it flashed upon his mind how foolish he had been in attempting to make *men* think alike, when even *clocks* would preserve their individual independence, and tick as they chose. He wanted all men to think, and to think independently; and in order that they might think independently, he wanted them to have the light and liberty of the Gospel of God. He referred to the intolerance of the Popish church; to its severe censorship over its believers; to its jealousy of losing them from its fold, and to its artfulness in winning proselytes to its errors; and after relating some instances showing the restricted liberty of American citizens in Popish countries, he concluded his address."

This able address, of which the above is but an outline, was listened to with deep interest and produced a very happy impression.

The congregation then rose and sung the hymn beginning with the words—

"Who but thou, Almighty Spirit,"

When the Rev. Dr. WILKES, of Montreal, Canada, who was present, (having that morning arrived in the city, but not expecting to speak,) was introduced to the meeting by the President, and made a brief and happy address.

He said, among other things, that—

"He had the advantage of being a liege subject of a lady, Her Royal Majesty Victoria. He supposed he must pass for a foreigner, though his tongue does not differ from ours.

"He liked the Report, because it has the right ring. It does not tell of Mary, but of Christ, the Savior, of whom the Apostle said, 'Who loved *me* and gave himself for *me*.'"

"England is still a Protestant nation; it is 'the other Protestant nation;' and each Sabbath in his pulpit, when praying for his own country, he prays also for our nation.

"He came from Canada, and there the system now under consideration is to be

seen in full vigor. But as he left his home yesterday, he read of admissions to a convent, and among them one lady from Boston; and still the convent ladies say they never interfere with the religion of pupils. But the girls say they cannot believe the nuns, *they lie so!* and they say the nuns tease them so! They ask them if they will not be Catholics, they will be so happy!

"He would urge parents to be careful where they put their children. They may not only learn French, but something else. He observed that two young ladies from the States were about to join the Catholic church. He urged the Society to keep Canada prominently in view in their operations."

At the close of the address by Dr. Wilkes, the President of the Society announced to the audience that the Rev. R. D. HARPER, of the Associate Reformed Presbyterian Church in Xenia, Ohio, who, it is understood, had set out from his home to attend this meeting, had not arrived. He therefore introduced to the meeting the Rev. W. D. ROSSETER, one of the District Secretaries of the Society, residing in the West, who, seconded by the Rev. P. J. LEO, moved the following resolution; viz:—

*Resolved*, That in view of the remarkable and unprecedented emigration of the present age to this land—an emigration from all climes, but especially from those of nominal Christendom; and in view of the providences of God in regard to this nation in preparing it for the same, the *American Church* has devolved upon it a special, peculiar, and important mission—no less than the emancipation and evangelization of the apostate portions of the nominally Christian world.\*

Mr. Rosseter commenced by saying,—

"Pride is an American sin, and he did not wonder at it, considering our origin, prosperity, and prospective destiny. But this morning he would speak in no such spirit; but as an American citizen, Christ-

ian, and minister, he desired to impress on the audience the glory and privilege of the responsibility devolved on this country.

"The emigration to this country is increasing in a rapid ratio, and becomes continually more multifarious, and it is mostly from nations nominally Christian.

"The providence of God has prepared for this emigration, by so long delaying the discovery of this continent, by permitting the persecutions of Queen Mary's day and subsequent periods in English history, by furnishing us so vast an expanse of fertile soil, by rendering necessary an exodus from the overstocked countries of Europe, and by peopling this land with a population of so thorough a religious Protestant character before this emigration commenced.

"He spoke of the interest of Catholic children at the West, in the schools established for them, one coming with his father's coat trailing to the ground, because he could get no other to come in; and of a Fourth of July celebration, when sixty Catholic boys were gathered in procession, each with a badge having an open Bible on it. Such interest as this, he represented to be general throughout his field. He asked the prayers and liberality of the church in behalf of the cause."

After a few remarks by the Rev. Mr. LEO, the resolution was adopted.

The audience then united in singing the hymn beginning—

"From all that dwell below the skies,  
Let the Creator's praise arise;"

after which the benediction was pronounced by the Rev. Dr. HUMPHREY, of Pittsfield, Massachusetts.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors.

Vice-Presidents were also duly elect-

ed, whose names are inserted in the list of Vice-Presidents.

A vote of thanks was passed by the Society to the Rev. Dr. Forsyth for his able, excellent, and highly appropriate sermon, delivered before the Society on the 10th inst., and a copy was requested for publication.

Votes of thanks were also passed to the various speakers on the occasion.

Having directed the first meeting of

the Board to be held on Thursday, the 14th instant, at their office in Chambers-street, at 4 o'clock, P. M., and afterwards on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1858, in the place to be determined hereafter by the Board of Directors.

We subjoin here, though somewhat abridged, the

### EIGHTH ANNUAL REPORT.

Our Lord Jesus Christ is, with a special and exclusive emphasis, *THE* Savior;—*the* Savior to the exclusion of all others, and of any admixture of human merit with his work—*the* Savior, whose blood alone, at once, perfectly, and for ever, cleanseth from every sin—*the* Savior, in virtue of a direct, personal union with whom the believer is already partially sanctified, and shall at last be made eternally perfect in holiness and happiness—This is the Gospel. It is "worthy of all acceptance."

But Popery, both in teaching and practice, robs our Lord of his exclusive claims as *the* Savior of the lost sinner; and it impiously makes him to share this honor with many partners. It is, in effect, a complete *series of substitutes* for the Gospel in all its parts; and it has invented for their defense a complete system of dogmas, and their cognate tenets. *The* Savior is thus thrown into the back-ground, hidden from view, and altogether supplanted by this crowd of inventions and corruptions.

It follows, from this view, that it is the highest duty of all who love the Gospel to do their utmost to destroy Popery, and to restore the Gospel to its own place in the faith and affection of all who are called Christians. There is the same reason for missions to the

Papists, and the same necessity for them, as for missions to the heathens.

But suppose the state of the Roman church not to be one of open apostasy and anti-Christianism, but only a state of backsliding—not so far gone as to amount to utter defection from Christ and his religion. Even in this mildest and most favorable view of the case, it is no less our duty to labor to reclaim them. Nay, in this view, this duty is even more imperative. For, till this shall be done, and the true church shall purify herself by cutting off the diseased members, or by bringing them back to a sound and healthy condition, she has no right to expect the favor of God, or to plead for the fulfillment of his promises.

If the many millions of Romanists, though all of them backsliders, are still members of the true church and in its communion, we are far more bound to labor for their spiritual restoration, viewing them as fallen brethren, than we are to exert ourselves for the heathen, or any other sinners who are *extra Ecclesiam* and beyond the pale of the covenant. This obligation is the more pressing, because the Papists, on this supposition, are an overwhelming majority in the visible church; and who ever heard of God as reviving his work



in a church where such an overwhelming majority is in such a shamefully backslidden state, and where, at the same time, the sound members were doing little or nothing to heal the backslidings of their brethren!

But it is not only on their own account, and for their own salvation, that the Papal nations ought to be evangelized. The re-conversion of these apostate nations to Christ and his cross, to his grace and his truth, is especially important in view of its bearings upon the Pagan world. At present the church of Rome, strong in its traditions, its antiquity, its temples, its endowments, its revenues, its compactness, its unity of will and purpose—strong in its cunningly devised system of fables and falsehoods adapted to captivate and keep in subjection to itself the corrupt propensities of the carnal mind—strong, too, in the blind and bigoted attachment of aggregated millions who mutually confirm and excite their passionate zeal in its behalf—is the grand obstruction to the progress of the Gospel.

It interferes directly with Protestant missions to the unbelieving nations, by carrying on a rivaling propagandism among them, and thereby confounding and distracting the narrow and prejudiced minds of the heathens.

Nor is this the worst of it. The corruptions held and practiced by the Romanists put many an argument into the mouth of the unbeliever. The religious veneration for saints, images, pictures, and relics, and especially the worship of the "Mother of God conceived immaculate," which swallows up everything else in the Romanish devotion, excites the most profound contempt and disgust among the "children of the captivity." It is almost impossible that an Austrian or a Polish Jew, taking his idea of Christianity from the stupid

and abominable image-worship he sees around him, should not be bitterly prejudiced against the approaches of our religion in any and every form.

In the same way the haughty disciple of the Koran, who boasts himself of a purely spiritual worship, obtains his conception of Christianity. Humanly speaking, what hope is there of his conversion to Christ, till the tremendous stumbling-stone of Popery be rolled out of his path toward the pure and saving faith of the Gospel.

Nay, the veriest heathen see nothing in the worship of ancestors and of images more irrational, or more opposed to the light of natural reason and conscience, than they see exemplified in the temples of Romanism. They even fancy, and not without good grounds, that many of the priestly vestments and ceremonies of Rome are borrowed from their more ancient and consistent forms of worship. And so the heathen will continue to harden themselves against the Gospel, till Popery ceases to deceive them as to the true character of the religion of Jesus Christ.

On the other hand, if ever the day shall come when the Papal nations will cast off the antiquated innovations by which, during successive ages, Rome has perverted, covered up, and neutralized the Gospel, it must be the grand preliminary to the conversion of the world. Then Christendom will rise up in mass to precipitate itself irresistibly upon the strongholds of Mohammedism and heathenism, and sweep them from off the face of the earth.

Having thus shown the Popedom to be the most important, and the most pressing in its needs, among all the fields which call for the missionary activity of Protestant Christendom, we go on to speak of it as being also the

most *accessible*. Not that all parts of it are fully or equally open to our endeavors. Yet in many nations, peopled by far more millions than we can reach by any amount of means as yet at our disposal, we have the law on our side in attempting to diffuse the word of God and its holy teachings. In Ireland, in Belgium, in France, and elsewhere, full *legal* protection is accorded to missionaries and their converts. Here we find some fifty millions of nominal Christians, scarcely any of whom have any better knowledge of the way of salvation than the veriest heathens possess, who are perfectly open to the approach of affectionate and judicious labors for their good, so far as their laws and governments are concerned.

This field of missionary enterprise is not only remarkably accessible, but it is full of *promise*, and continually becoming more and more promising. Not only are the laws in our favor, but the degree of intelligence and civilization prevailing among the people, makes them more hopeful objects of Christian instruction. The Bible is in their language, with many auxiliary books of evangelical instruction; and they are somewhat accustomed to exercise their mental powers. In the midst of them the way is prepared for the labors of all our evangelists and colporteurs, as fast as it is understood that these are liberators of the mind, and deliverers of the people from the bondage of priestly domination and delusion.

Moreover, this vast field is not only highly accessible and inviting, but it is already yielding rich and ample *fruits* for the brief season and extent to which it has been under cultivation. Brief as the period of culture has been, and scanty as have been the means applied, already we can count up churches by the score, and are even beginning to

count them by the hundred, in Europe and America, composed of converted Romanists and their children. Most of these are churches yet in their infancy, and struggling for existence against the most adverse influences. But these struggles are hopeful signs of vigorous life. Many of them, however, are strong in numbers and in zeal, and are pushing out in all directions, extending their activity into new stations all around them. It may be truly said, that no missionary ground, in modern times, can show more or better fruit, in proportion to the time and strength devoted to it by the AMERICAN AND FOREIGN CHRISTIAN UNION, and kindred associations.

It needs only the opening of the windows of heaven, such as prophets and apostles have foretold, to cause this immense desert to bud and blossom as the garden of the Lord.

#### LEGISLATION.

Far be from us to ask for any special legislation in disfavor of Romanism. The law, and the administration of it, should deal as impartially with this system of religion as with any other.

There are, however, some peculiarities in Popery, which make it necessary that other forms of belief should enjoy legal protection against the inequitable and wrongful working of those peculiarities.

We specify three points, on which it is of the highest importance that the statute law of the land should guard the rights of the citizen, no matter what his religious belief may be. These points are, THE PUBLIC-SCHOOL SYSTEM, THE TENURE OF ECCLESIASTICAL PROPERTY, AND THE DUE INSPECTION OF CONVENTS.

#### THE PUBLIC-SCHOOL SYSTEM.

The Romish clergy in this country, as everywhere else, is utterly opposed

to popular education. This opposition relaxes, and that very unwillingly, only when the process of popular education shall be under their control as to its extent and direction. As they cannot acquire this control, they have made desperate efforts to break up the whole system. First, by their clamors, they try to get the Bible excluded from the schools. If they succeed in coaxing or frightening the school-administrators into shutting the Bible out of a school, the latter soon find that they have gained nothing by this unholy compliance; for the priests immediately set up a second cry,—“Behold, a godless school! an infidel school! There is no religion there!” The priests having withdrawn the children under their influence into seminaries of their own, next make demands that a portion of the public-school money raised by general taxation shall be paid over to them. They do not ask that they may receive the proportion of money paid by their people toward the tax, (which would be pitifully small,) but that they may receive in proportion to the number of children which they can muster. If they can succeed in this demand, they secure two important objects. First, they draw a large tax out of Protestant purses for the support of Popish seminaries; and secondly, they effect a union of Church and State, on which their hearts are fully set, by getting the money of the State to pay their sectarian teachers, who are mostly all ecclesiastics, for imparting religious instruction. Furthermore, it is expected that if the Papists succeed in this demand, then all the other religious bodies and denominations will demand the same thing for themselves. Thus the funds provided for schools common to all, being dissipated among the different

sects, the common-school system itself must perish.

Consequently, it is of the utmost importance that the several States should so legislate upon this subject as to keep the common-school system intact and impartial towards all sects, and the funds provided for it expended for the benefit of all who will avail themselves thereof, without preference of any sect, whether Protestant or Romanist, over others.

#### THE TENURE OF CHURCH PROPERTY.

It is a singular fact, that in the United States the Romish church enjoys privileges on this point which are denied to it in most countries where hers is the religion established by law and alone recognized and tolerated. In this country there is no limit to her accumulation of real estate. In the Papal countries of Europe she cannot augment her possessions, except under very rigid limitations.

As the laws of this country now stand, it may not be more than a hundred years before the people of the United States will find themselves in a frightful predicament. The Church of Rome is buying up all the land she can in city and country. She sees her chance—a chance denied her in Europe and elsewhere among her own followers; and she is eagerly availing herself of it to become the great landlord over our posterity, to the peril not only of their spiritual interests, but of their civil rights and liberties, and all their sources of prosperity and happiness. It is absolutely required by the supreme law of self-preservation, and by our impassioned love of freedom, that such a calamity be made impossible by wise and timely legislation. Recent statutes have been enacted in New-York, Con-

necicut, and Ohio, with this end in view. We want laws, in all our States, so framed that they may and must be enforced; *laws which shall not bear upon the Romish Church alone*, but which shall judiciously and impartially limit the tenure of church property, and the amount to be so held by churches of all denominations, be they Popish or Protestant.

#### THE INSPECTION OF CONVENTS.

These institutions are getting to be somewhat numerous among us. There are above an hundred of them. In their very nature they are anti-social, and anti-human, and anti-Christian. They especially militate against the spirit of our laws and the genius of our institutions, which guard with vigilant jealousy the liberty of all who enjoy the recognized rights of citizenship.

No other prisons are allowed among us but those for the punishment of crime and the custody and remedial treatment of the insane, and also these dungeons of which the priests hold the keys. Now the State will not surrender her own penitentiaries and asylums even to officers of her own appointment, and leave the latter to act irresponsibly in the premises. And shall the State watch thus jealously over the welfare of her criminals and madmen, and abandon her innocent and too conscientious sons and daughters to the tender mercies of proud priests and stern ascetics? If convents must be, then the least the State can do, is to see that the republic receive no detriment thereby, and that due protection be secured to the inmates, even against the consequences of their ignorance or want of consideration. Let it be enacted, that every convent shall be so built that every inmate may be able to leave it at will. Let it also be provided, that they

shall be thoroughly inspected from time to time by competent and reliable magistrates or other public officers.

From these thoughts on the subject comprised in the Society's object, we proceed to details of the year. We begin with the

#### HOME FIELD.

On the Home Field, and the state of things within it, the ability, and very much of the usefulness of the Society, must necessarily depend.

In assuming, therefore, their office and its duties, the Board could not avoid the feeling of deep concern in regard to the results of their labors. But the results are better than their fears had allowed them, in the beginning, to expect. They will compare advantageously with any period of equal length in past time, and in several respects they are considerably *in advance* of them. More funds have been received than ever before, and more laborers have consequently been employed.

Among the causes of their concern the following were prominent:—

1. The political excitement which obtained in the country.

For obvious reasons, such agitation as the nation has suffered in the past twelve months must be eminently detrimental to the interests of the AMERICAN AND FOREIGN CHRISTIAN UNION. Romanists constitute a small part of the nation, and political aspirants and demagogues, through ignorance, or something less amiable, seldom fail to give them in such a time a prominence and position in the minds of multitudes not at all favorable to missionary labors for their spiritual good, or for the welfare of their fellows in foreign lands.

2. The continued tendency manifested in some portions of the evangelical

branches of the church, to what may be called denominationalism, and consequently to separate action in the work of missions.

Few things have been used since the Reformation, in Papal communities with more effect, to keep the people from intercourse with Protestants, and from inquiring for and obtaining the true Gospel, than the exhibitions that have been made as to their differences, their separate organizations, and want of fellowship and co-operation in religious matters.

3. The continued prevalence, in many quarters, of the delusive sentiments—1st, That Romanism has undergone radical changes of favorable character within the last three centuries, so that it is not now what it previously was; and 2d, That sufficient provision for the protection of our citizens against its evil tendencies, if it still have any, is found in the genius of our civil government and its free institutions, and especially in the Bible, Tract, Domestic and Foreign Missionary Societies, which were formed long ago and without any special reference to Romanists.

Few things are more delusive, or have led the masses of the American people further astray. Romanism is not changed. In all its essential elements and aims, it is what it was at the beginning, or in the palmiest days of Hildebrand, the darkest hour of the dark ages. And if, for the sake of more easily obtaining an introduction into a country and a foothold upon its soil, its priesthood or others may encourage the popular error in this regard, it nevertheless remains in policy, dogma, and purposes the same.

The genius of our civil government and its free institutions, it is true, have a liberalizing effect; and they doubtless do much to check the progress and

smooth flow of the Papal streams that have been let into our land. But their tendency to destroy Romanism has been greatly overrated, as the present state of Romish interests and influences in the country most conclusively shows.

The Board would acknowledge with gratitude to God, all the influences which Bible and Tract, Domestic and Foreign Missionary Societies exert in extending the area of the Gospel's domain. They are not at liberty, however, to rely upon their workings for the removal of evils which they have hitherto failed to remove, and which, on the contrary, have steadily gained consistency and strength even in the places where these agencies have been most faithfully and constantly employed.

In her ecclesiastical and corporate capacity, Rome has already accumulated an amount of property that far exceeds the value of that which is held by any other class of ecclesiastics in the nation.

In view of these reliable and startling facts, the Board cannot accord to the civil government and its free institutions, nor to the excellent Societies named, the power and bearing which in this regard many have relied on them to exert. They have not met this wily enemy of humanity and godliness face to face, and grappled with his strength; unmasked and exposed his hideous deformity, his malign and destructive purposes; nor by *any direct assault*, with well-selected weapons from the heavenly armory, sought to drive him from the deadly work on which his heart is bent among our population. Their resistance has been but incidental, and hence the progress he has made, the triumphs he has gained. And until these delusive sentiments, whose stupifying influence on Protestants have allowed him to take his pre-

sent position, are given up, and pastors and people shall come to preach and speak of Romanism in its anti-Christian character, and earnestly seek to deliver mankind from its destroying power, its still further triumph must be anticipated.

But notwithstanding these causes of anxiety, the Board have enjoyed the support of various countervailing considerations, while engaged in the discharge of the duties connected with their office. And prominent in the list are—

1. A strong conviction that the cause which the Society aims to promote is of God, and that it must ultimately prevail.

The prophecies and promises of the Scriptures in regard to the ultimate state of the church, and to the destiny of her oppressors, and particularly those *which may have arisen within her enclosures*, have an interesting and encouraging bearing upon this cause, and the Board cannot doubt that it is of God; nor that it will finally prevail, whatever may be the estimate now made of it by any class of men, or the treatment it may receive from the hands of its foes.

2. The extension of the sentiment that Romanism *is not Christianity*—and that Romanists ought to enjoy more largely the sympathies, and prayers, and missionary efforts of the church of Christ, than they have enjoyed heretofore.

There is more thought bestowed now upon the subject of Popery by the people of the nation than at any former time, and the discussion of its nature and claims have greatly cleared the mists that overhung it in many minds. Many who had but imperfect views of it, and had given it but little attention, and consequently regarded it favorably, have come to regard it as involving fa-

tal error, and its adherents as being most appropriate subjects for missionary sympathy and efforts.

And besides those who co-operate with the AMERICAN AND FOREIGN CHRISTIAN UNION, several denominations who have Missionary Boards, and perform a great deal of service among Protestants and Pagans, have recently added Romanists to the number who should share in their efforts at evangelization.

3. The Divine favor which has signally attended the cause and prospered most of the efforts that have been put forth.

Many of these evidences of favor will appear in the details of the operations about to be submitted.

We may now speak of

#### THE TREASURY.

The receipts of the treasury during the year (\$76,296 93) are considerably (\$6,724 49) in *advance* of the amount received the year immediately preceding—a full account of which, and also of the disbursements, may be seen in the usual place at the end of the Annual Report.

A larger share of the receipts than is usual, was derived last year from legacies left by friends of the cause, to be used for its advancement after their decease.

And thus, “though dead,” they “yet speak,” and share in the work of propagating among the living a pure Christianity. The Board respectfully commend their example for imitation to such as of God are entrusted with the ownership and disposal of large amounts of worldly property.

#### PUBLICATIONS.

In the Publication Department the Board have made no material changes since the last Annual Report was published. The state of the country, the tastes of the age, and the tendencies of the times, render it imperative that

there be furnished in an acceptable form, either of books, tracts, or periodicals, such reading matter as may expose the real nature and tendency of Romanism, and instruct the people in regard to both their duty and privilege touching it.\*

As heretofore, they have continued to publish monthly,

#### THE MAGAZINE,

an octavo pamphlet of 32 pages, devoted to the discussion of subjects connected with the objects of the Society. It has found its way into many colleges and theological seminaries, and into the reading-rooms of many Young Men's Christian Associations. It is read by more than 4,000 ministers of the Gospel of different religious denominations, and is circulated, in addition, among nearly three times that number of families in the United States. It is also sent, to a limited extent, to friends of the cause in foreign parts.

In the course of the year they have also reprinted editions of the following

#### BOOKS :

Secret Instructions of the Jesuits; Trial of the Pope; Middleton's Letter, with the Author's Defense Against a Roman Catholic Opponent; Our Country, its Dangers and Duties; The Conversion and Sufferings of Sarah Doherty; The Decrees and Canons of the Council of Trent; Ciocci, a Narrative of Rome in the Nineteenth Century; Romanism Compared with the Bible; Romanism Incompatible with Republican Principles; Book of Tracts on Romanism, and a Catechism, in the Spanish language, designed for the benefit of Spanish Papal children.

\* The number of pages of books, tracts, and pamphlets, published in German, Spanish, and English during the year, is about two millions.—EDDINGS.

#### TRACTS.

The Board have reprinted, in English and German, editions of the Nos. 1, 2, 5, of the recently commenced "series" of Tracts; and in German and English No. 13 of the former "series," and also Nos. 11 and 12 of the same "series" in English; which have been distributed, as circumstances seemed to demand, in various parts of the country, among Romanists and Protestants, according to their nature and design.

They have also published an "occasional" tract of 12 pages designed for circulation among the American churches, entitled, "Summons to American Protestants;" copies of which were addressed by mail to several thousand clergymen, pastors of different evangelical denominations in the United States, and many thousand copies additional were otherwise distributed among our citizens in various walks of life.

Of the Seventh Annual Report, a pamphlet of 115 octavo pages, upwards of *six thousand copies* were printed, and distributed to the pastors of churches, instructors in colleges and seminaries, to librarians, managers of lyceums or reading-rooms, officers of Young Men's Christian Associations, and other persons of standing and influence in the country. Some copies were also sent to friends of the cause in foreign lands.

The events of the year have tended to increase in their apprehension, the importance of the proper instruction of the youth of the nation, in regard to the anti-Christian nature and dangerous and destructive influence of Romanism as a religion, and the Board have therefore given considerable attention to the preparation of a good supply of sets of the—

#### SUNDAY-SCHOOL LIBRARY.

consisting of 22 volumes, of which no-

tice was taken in the two preceding Annual Reports. This library can now be furnished to any extent which may be required. And although they have employed no agency devoted exclusively to its sale or distribution, (though the importance of its use in the Sunday-schools might warrant such agency hereafter,) yet in response to the communications made in regard to it through the Magazine, correspondence, or services in the pulpit, more than a hundred schools in different parts of the country during the year have been supplied with it.

The amount of *gratuitous* distribution of publications during the year is upwards of (\$5,000) *five thousand dollars*. But, in the errors it has corrected, in the information which it has imparted, in the zeal it has kindled in behalf of the truth, and in the guards it has set against the insidious and injurious movements of the Papacy, there is ample remuneration for the outlay.

We may now proceed to speak of

#### MISSIONS.

Missions among the Romanists in this country have been sustained in various places, among the Irish, German, French, and Spanish portions of the population.

With the gradual approximation of the Romish system to its completed organization and full development in this land, there has been an accumulation to the intensity of Papal opposition to every effort for the evangelization of the people who had been brought under its power.

The Papal press, in German, French, and English—the Papal priesthood, now amounting to *about two thousand individuals*, stationed in almost every locality where Romanists live in considerable numbers—the various orders of

subordinate laborers, male and female, which in very great numbers have been imported to us and distributed throughout the nation, have within the year, as at no former time, made assaults upon the common Protestant sentiment and feeling of Americans—and also have put forth unwonted efforts to cut off all access to Romanists on the part of evangelical teachers.

And it is with sincere regret that the Board have occasion and feel themselves called upon to say, in this connection, that many *nominal Protestants* have lent their agency to it, and much facilitated and even hastened the advancement of the Romish system to its present position among us; while they have done nothing to enlighten and to bless, through evangelical truth, the millions of Romanists who are here and deluded by their hierarchy, misled in the matter of salvation, and are going down the “broad road” to destruction—and who by their influence (directed by their spiritual leaders) often embarrass the natural action of our institutions, and thus endanger the prosperity and happiness of our country.

The Board would respectfully and earnestly request all such to consider whether, by the course pursued, they are not laboring to bring upon themselves, their children, and our whole land, one of the direst calamities that ever fell upon any people—one of the heaviest scourges that ever afflicted the true church of our Lord Jesus Christ—and which, unless prevented attaining to its aimed-at expansion, and power here, will “crush out” and destroy all that is lovely either in State or Church, as it has done in Spain, Italy, Mexico, and some other lands.

To a pure Christianity, and the principles and duties it discloses and enjoins, is attributable, under God, the



unparalleled prosperity of our nation ; and for its maintenance in its simplicity and uncorrupted form every citizen is in some degree responsible. If every one shall prove faithful to its demands, the inheritance secured to us by our forefathers, at an immense sacrifice of toil, and blood, and treasure, no outside power brought upon us, and no hostile bands or schemes covertly brought in among us, can take from us nor stop the onward flow of our happiness. We shall continue to have and to enjoy all that has hitherto made our country the desire of the millions in other lands.

But notwithstanding the peculiar delicacy of the work, and the difficulties that cluster around it, the Board are enabled to report most gratifying results. In many respects, advances upon past usefulness, both in the itinerant and stationed missions have been made.

#### CHILDREN, AND SCHOOLS FOR THEM.

Much more than usual attention has been given to the children of Romanists. A greater number than formerly have been brought under the influence of the missionaries, and led into schools, where they have been taught the rudiments at least of an English education.

More than ordinary success has also attended the efforts of the missionaries, at a number of the stations, in connection with Sabbath-school instruction under their own care. These schools in their respective localities have grown upon the affections of the Protestants, and come to share generously in their patronage and in their personal support. They have indeed shared largely in Papal persecutions and detraction, but have nevertheless maintained their way, and so gained the confidence of the parents of the children, that the power of the priesthood has not been able to disband or destroy them.

#### INDUSTRIAL AND COMMON SCHOOLS.

The neglected condition of multitudes of the Papal children around them, and who were growing up in idleness and vice, has opened a wide door of usefulness to the missionaries at several stations ; and they have, within the year past, established, through the aid of kind friends on the ground, " Industrial Schools " for their benefit. These schools are held on week-days, and are chiefly for the instruction of little girls, who in them are taught the habits of industry—to make articles of clothing for themselves and others—and also the principles of morality and the religion of the Gospel.

In a few instances schools have been opened for the benefit of little boys of Papal parents who do not attend any of the public schools, and have none to care for their instruction.

These efforts have been productive of great good. They have not benefited the children merely, but they have benefited the parents likewise. They have tended to soften and dissipate that prejudice with which the Romanists had been taught to look upon all Protestants, and to dispose them to listen to Protestant instruction, and to receive and read the Holy Scriptures ; and consequently *many hundreds of adults*, who were born in Papal lands and reared under Papal instruction, and until lately believed in the delusions of Popery, are now seeking and obtaining the truth that saves, in these hallowed institutions, at the lips of the missionaries of the Board.

The following extracts from the reports of some of the missionaries, will exhibit the nature of the service performed, the difficulties encountered, the success that attends it, and the position of the Society in this department. We therefore here submit them :

We will begin with the—

## IRISH MISSIONS.

The Rev. J. C. SINCLAIR is stationed in Alleghany City, Pa., which is separated from Pittsburgh only by the Alleghany river. His labors are extended to both cities. He has succeeded in making an impression upon the immense Irish Papal population congregated there. He has, besides his visitation service in families, no less than *three* schools, week-day, Sunday, and industrial, in operation, comprising nearly three hundred children: and, besides his two daughters, more than *thirty* persons engaged more or less of their time with him in carrying on the work. The influences thus exerted at that station against the seductive and ruinous teachings and arts of Romanism, and in favor of a pure Christianity, are most salutary and hopeful, and they extend over hundreds of minds. In his annual report he says:

"Allow me to speak first of the work of family visitation. This is a daily service, and is carried on both in Pittsburgh and Alleghany cities. The method which I generally adopt in these visits, and find best adapted to bring out their sentiments concerning the cardinal doctrines of the Christian religion, sin, its effects, and the means of deliverance from its evil consequences, is generally of the nature of question and answer.

"The next subject to which I shall advert is the missionary schools. These form the ground-work, if I may so say, of our mission. The 'Sinclair Mission-School' has been, after many removals from place to place, located in Pennsylvania Avenue, in Pittsburgh. The opposition which we had to contend with at the first opening of the school on the avenue was most annoying. But we have obtained the victory over these annoyances and insults. It is now as quiet and orderly a school as can be expected from the class of children in attendance. The names on our roll are 130

—average attendance from 80 to 90. There are 70 in attendance on the other school. This latter school is in session in the morning, and the former in the afternoon. My daughters, as well as myself, attend both schools.

"The 'Industrial School' for poor girls went into operation four months ago. The good accomplished by this institution in that short period is very encouraging.

"We commenced with 25 girls. The numbers on the roll have increased to 96, and the average attendance is upwards of 50.

"The encouraging features of the mission schools may now be noticed:

"1st. There is an energetic and efficient band of *upwards of thirty* pious ladies and gentlemen who take the deepest interest in the moral and spiritual instruction of the children connected with the mission schools.

"2d. The very necessary and valuable assistance rendered by the following religious Societies, by donations of books, etc., to enable me to carry out the object contemplated by the Board, should be recorded. The Pittsburgh Ladies' and Young Men's Bible Societies, and the Alleghany Ladies' and Young Men's Bible Societies furnished me with Bibles and Testaments for the school and for distribution. The Pittsburgh Presbyterian Committee of Colportage has donated \$4 70 worth of books for a library. The American Sunday-School Union has donated 100 volumes for a library, also primers, spelling-books, and two sets of the Penny Magazine. The Massachusetts Sunday-School Society sent in a small box of books, and the Third Presbyterian Church (Dr. Riddell's) Sabbath-school has given 100 copies of the Child's Paper for 1857 to the 'Sinclair Missionary School.' The American Sunday-School Union has also given a \$10 library for half price to the other school.

"3d. The ladies of the Second Presbyterian Church (Dr. Howard's) have done much to assist me in clothing the more destitute of the children. Their liberality in this work has exceeded that of last year. Some other ladies have also sent in some articles.

"4th. Another source of encouragement is the number attending the schools, and the co-operation of different denominations with me.

"The deep interest which the ladies connected with almost all the Protestant churches take in the 'Industrial School' is very cheering. Members of the Episcopal, Baptist, and Presbyterian churches can be seen wending their way to our mission-house, and aiding in its labors. Our little school is a beautiful example of Christian union, bearing testimony that union and co-operation are compatible with Protestantism.

"But let me add that another 'Industrial Sewing-School' is organized.

"On Saturday, the 21st inst., we opened another Industrial School in Alleghany City. At its first session the names of 32 scholars were enrolled. Six ladies were in attendance. The school is to be in session on Saturdays, and hence we expect a pretty numerous attendance. We meet in the English Lutheran Church, which was cheerfully given us, and it has this advantage over the Pittsburgh school, because there is no rent to pay for the place in which it is held.

"Such has been my work under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION, and aided by the churches here.

"Having spoken of some of the encouragements connected with the mission, I cannot overlook its difficulties. Who does not know of the murder of the little girl in Cleveland by a Popish monk, for attending a Protestant Sabbath-school? Is it thought that Protestant missionaries in the United States shall meet with no opposition, no trials of their faith and patience, and particularly in the so-called diocese of Pittsburgh, where the priesthood, nearly to a man, are of Irish birth, and where the great majority of the Popish females have their names enrolled in one or another of the Societies which abound in the diocese? Verily, they must meet it. When the surveillance of priests, of lay brothers, and of the sisterhoods, is taken into account, the greatest wonder to me is, to see a single

child of Catholic parentage in any of my schools; and yet they come. Truly this is the Lord's doing.

"The number of official visits made from house to house, in both cities, is 3,925; of tracts, 9,826 pages have been distributed in Pittsburgh. I have been permitted to read portions of the Word of God and offer up prayers in 300 Romish families, and I trust that the Lord has converted at least three persons here. They have abandoned Romanism, and make the Bible which I furnished them the man of their counsel. There are others of whom I indulge hope. Ten copies of the Scriptures have been thankfully received in Catholic families.

"Our schools for Sabbath and week-days are prospering. There are nearly 300 children receiving instruction, and 33 ladies and gentlemen engaged in teaching in one department or another.

"Every year's experience convinces me more and more of the great importance of the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION to our country's welfare. Popery is unfolding its coils, and laying aside the mask.

2. *New-Albany, Indiana.*—About a year ago the Board commenced their operations in this city. Mr. JOHN M'BRIDE was appointed to the charge of the mission. It was new ground. The Papal force on it was large. Every thing to introduce the work, to get it into notice, and to gather around it good and sustaining influences, was to be done. No one had previously prepared the way. Now the mission has its Sunday and industrial schools, its prayer-meetings, and a place among the most effective agencies for good. The following extract from the missionary's annual report, gives an interesting view of it. Mr. McBride says:

"New-Albany is supposed to contain a population of sixteen thousand souls. It is on the north bank of the Ohio river in Indiana, and extends over a space of two miles in length and one in breadth. The

number of Romanists here is supposed to be one thousand. They have two churches, one for the Irish, the other for the German inhabitants. They have two priests. Accessions to their churches are derived chiefly from emigration.

"I have in the year made 2,515 visits: some have been made to the sick and dying, and others to the comparatively healthful, but in the abodes of wretchedness and want.

"I hardly know how to give you a just description of the state of those for whose good I labor; but I will say that the mother and children are often found in filthy rags, without the usual comforts of life, and without any to care for their spiritual wants. They are extremely ignorant, and if I inquire of them whether they have a Bible, they often answer yes; then if there is an effort made to find it, it is usually not found. If I inquire, Can you read? in many cases the answer is, no! And those who can read do so but rarely. When I ask them, Do you send your boys and girls to school? they usually reply, No, we cannot send them, for they have no clothing nor shoes but what you see on them.

"But the condition of the parents is as sad as that of the children, which the above statement but faintly represents. The poor women especially are shut out from intercourse with society, except with that part which is equally destitute of Bible-knowledge with themselves. Their principal knowledge of religion and acts of devotion are comprised in a few *Romish dogmas and delusions, and in praying to the Virgin Mary*. If they are about to die, they send (in haste) for the priest, that he may impart to them what they call the grace of 'extreme unction.'

"But our Sabbath-schools, three in number, are doing very well. The average number in weekly attendance of Romanists is 75, though as we admit others, there are in all over 200. In one of these schools the children have recited 4,000 verses of Scripture.

"The expenses for books of our schools have been met principally by our excellent friend Mr. J. C——, who from the first has taken a lively interest in our cause.

"Besides our Sabbath-schools, we have a 'sewing-school' for the benefit of the neglected little girls, which is conducted by several benevolent ladies, and is made the means of moral and religious instruction to them of great value, besides inculcating habits of industry. These schools are held in the public school-houses.

"From the experience of the past year, therefore, we are satisfied that a gradual and permanent reformation is going on, at least among the younger portion of the Papal population of the city, and that much can be done by the united and prayerful co-operation of Christians. Romanism is the same everywhere, and by the grace of God its subjects can be led to yield to the winning power of Christian charity when exhibited in scripturally authorized efforts for their salvation.

"Let me say, in conclusion, that I cannot but regard most hopefully our 'sewing' and 'Sunday-schools,' and shall be much disappointed if they do not yield, for the cause for which we specially labor, an abundant harvest in time to come."

3. *Louisville, Ky.*—The Rev. JOHN McDEVITT and his wife have labored at this station during the year. His annual report gives a brief and striking view of the Papal numbers and strength in the city and vicinity. It also shows the urgent need of labors in their behalf, while at the same time it is a powerful plea for devout thankfulness to God, who has vouchsafed such favor to the efforts of his servants in behalf of the followers and subjects of the "Man of Sin."

Mr. McDevitt says:—

"Before I proceed to give a report of my labors in Louisville, permit me to represent, as briefly as possible, the powerful and varied machinery Rome has here at work, not only to maintain her interests, but to *make aggressions*, and to draw, as she in some cases does, Protestants into her communion. Our friends should know this, that they may see how necessary it is to have some counteracting forces here, ex-

clusively devoted to showing up this system in its wickedness, and aiming to protect the Protestant youth from Jesuitical wiles, and, with God's blessing, to lead deluded victims to the Bible, and through it to Christ.

"The number of Romanists in this city has not been exactly ascertained, but the number in the diocese is reckoned by themselves at 45,000: judging from their large church accommodations, their numbers in the city must amount to a fourth of this number. They have seven very large churches and three chapels, in which services are conducted as in the churches. Their schools, free and select, in the city are thirteen. One academy has 100 pupils. There are fourteen religious female communities in the diocese: two of them at least are located here. There are also in this city two orphan asylums, one infirmary, and a 'Society for the Propagation of the Faith,' with various other societies, some only of whose names I know.

"In this diocese there are 46 priests and 40 ordained missionaries. How many of these are in this city I cannot tell, but there are many, besides monks, lay brothers, and sisters not a few. *Forty missionaries!* what a number for so small a population! These men are not idle. Many of them are disciples of Loyola. With such an immense machinery, what may not Rome accomplish, in these days, when Protestants extend sympathy and support to her!

"At the close of the year 1856, the number of children in all the public schools was 4,159. The Romish schools at the time claimed to have 1,500, and many of them were Protestant! From this it seems that they have under their influence more than a third of the children of this city, and they are determined to keep them if they can.

"What, it may be asked, is doing to correct this state of things?

"All the ordinary means of grace are here, and much is done, and with good effect on Protestants and a few others; but the only thing that has tried to meet it openly and professedly, and face to face, is the AMERICAN AND FOREIGN CHRISTIAN UNION. And yet how feebly, comparatively,

do Americans support this invaluable institution!

"If Rome has a theatrical exhibition in her churches, a so-called 'holy-show' in her chapels, or a 'fair' to support some of her institutions, her members, and even some Protestants, will give to it liberally, while those Protestants *give grudgingly, if at all*, to sustain Protestantism, or its institutions or missionaries. But all do not so act, and I bless God that there are here many, very many liberal and excellent people who never refuse to aid a cause, when they know it is a good one; and I may say that the AMERICAN AND FOREIGN CHRISTIAN UNION has here gained that reputation by its fearless support of evangelical truth, steering clear of 'politics,' seeking only to send a pure gospel to those who have it not, and requiring its missionaries to be 'instant in season and out of season,' that they may counteract the evil influences that threaten to desolate the land.

"But I must give you an account of the mission here, and of some of its results.

"The mission-house is now well arranged, and its apartments accommodate very well the several schools and meetings connected with the mission. The first floor, so far as it could be done, has been converted into one large room. In this room we hold our *day-school*, *Sunday-schools*, and *prayer-meetings*. The second floor is occupied almost entirely by the 'INDUSTRIAL,' or 'SEWING-SCHOOL,' with its cutting-room and work-room. The third floor my family occupies in part.

"These schools are all doing well. The average attendance on the day-school is about 85. The average attendance of the little girls on the Saturday morning 'industrial' or 'sewing-school,' conducted by several excellent ladies, who have helped us much, is 70. In the *two* Sunday-schools, held every Sunday, the average attendance of parents with their children is 150.

"Besides attending to these schools, we maintain meetings for prayer and reading the Bible. The number attending these meetings is encouraging. We have held during the year 117 of them. I have made 3,360 visits to families in the time, for the

purpose of religious instruction—have distributed, 22 Bibles and 40 Testaments to them, and eight books on Popery, besides 6,000 pages of tracts.

"I am happy to report 60 families now studying the Bible under my care, and 19 families, with their children, who within the year have renounced Popery.

"These statements will give you a little insight into our labors, and what, by the Divine blessing, the AMERICAN AND FOREIGN CHRISTIAN UNION has set in operation here for the benefit of these deluded yet immortal souls."

4. We take the following from the report of Mr. MICHAEL YOUNG, a layman, who has labored in the city of New-York, in a section densely crowded with Papists. It reveals an encouraging progress in the right direction, and shows the need there is of a vast increase of laborers, and of deeper interest in regard to Romanists among our Protestant churches in the city. Mr. Young says:—

"My field of labor lies on the west side of the city, from 20th-street to 45th-street, and from the 6th-avenue to the North River. The people among whom I labor are principally Irish Romanists.

"There are within the boundaries of my field of labor four Roman Catholic churches, where thousands congregate every Sunday to bow down at the shrine of the gods they worship. As I passed one of those churches, a few Sabbaths since, I beheld a large picture of the Virgin placed before the altar, and hundreds bowing before it.

"This is, however, but one instance of the idolatries practiced by those people for whose spiritual welfare the Society labors. In giving an account of what I have attempted to do, and of some of the results within the year, I will begin with the 'Industrial School.' It is due to say that the Rev. Mr. Murray, who labors in another part of the city, and also the Rev. Mr. Welsh, who labors for the Society, and whose duties call him to the city frequently,

have rendered me much assistance, particularly the last-named gentleman.

"Last June we opened a Sabbath-school, and collected a number of children who had been growing up in ignorance and under the baneful influence of Romish error. It was soon clear that one day of the week was too little for the instruction of such a class, and that it would require six days' teaching to eradicate the evil influences under which they labored, and do them any great good.

"We then called on some ladies of our acquaintance, and stated our views and desires for their assistance. They very willingly came to our aid. Those again interested others. The result of which is, that we have now 25 ladies who come in turn to help in the service for five days of the week.

"The school is located in the 10th-avenue, between 43d and 44th-streets, to which place it was lately removed from the 7th-avenue, near 28th-street. It commences at 9½ o'clock A. M., and continues until 2½ P. M. It is opened with singing, prayer, and reading the Bible. It is closed in the same manner. The ordinary branches, spelling, reading, writing, geography, and arithmetic, are taught, but instruction in the Scriptures is the principal object. The result has proved most satisfactory. There is an average attendance of 60 scholars, and the number on the list of those who are sometimes there is over 130. We have gained a great advantage by this mode of operation. We can collect and teach by this plan more of that class of children which our Society aims to evangelize than by any other; and, indeed, we can get the instruction of some whom we never could induce to attend a Protestant Sunday-school.

"My attention has also been given every Sabbath-day to a 'Sabbath-school,' held in our mission-house in the 7th-avenue. The average number of pupils in this school is 58, though we have had the occasional attendance of more than *twice* that number. In conducting this school, we have been greatly aided by kind friends, who have come in from several of the churches in the vicinity, and also one of the students of the

Union Theological Seminary. We are indebted also to others for donations in books, and various things needed to make it useful.\*

"The duty of family visitation has not been neglected. I have called upon and addressed more than 12,500 persons in the year on the subject of religion, distributed 22,255 pages of tracts, and 15 Bibles and Testaments.

"I have induced 12 adult Romanists to attend Protestant churches, and 143 Romish children to attend evangelical Sabbath-schools. I have held 22 prayer-meetings, and am happy to report five cases of hopeful conversion of Romanists to Christ. I have endeavored to diffuse information about the AMERICAN AND FOREIGN CHRISTIAN UNION, and have obtained eight subscribers for its monthly magazine. Thus you have evidence that our work at this station is advancing. May it flourish more and more! I am sure it is gaining many fast friends here."

#### GERMAN MISSIONS.

5. The Rev. WM. WINNES is stationed in Cincinnati, Ohio, among the German Romanists. We have much abridged his annual report; yet the parts submitted exhibit great encouragement. He entered that field a stranger, and commenced the work alone. No one had preceded him. A small yet flourishing congregation is now gathered; two Sabbath-schools are in operation, and a church has recently been formed. He says:—

"The Popish church is powerful in this city. There are at least 30,000 German Roman Catholics here, besides the Irish. We have here a large nunnery and seminary; eight large German, and three or four Irish, and one Dutch Roman Catholic churches. Near by every German Roman church is a large school-house. The priests

work very hard to bring all the Romish children in their schools, to keep them from the public and Sabbath-schools and under their influence. If the parents do not send their children, they will not get absolution at confession.

"In one of these eight churches they have four priests, four males, and four females (nuns) as teachers. This school numbers near 1,500 children. The churches on Sabbath are so crowded that many stand in the street.

"All their prayers and worshiping go as an atonement for their sins and help to secure salvation. Most of them know nothing about Christ's salvation for sinners.

"My family visitings and preaching have not been in vain. Some Romanists have been brought to Christ truly converted, for such persons give good evidence of a change of heart and have united with churches.

"I have directed a good many Catholics into the German Methodist churches. In these churches there are quite a number of Roman Catholics that are converted and are now true Christians.

"My services are regularly attended on the Sabbath, and on Thursday evening during the whole year. My prayer-meeting on Saturday evening, in my house, is very interesting. In my Bible-class on Tuesday evening we have had as many as 18, usually from eight to twelve grown persons.

"Our Sabbath-school in Clinton-street numbers 80 children; the other, in Elder-street, 70.

"In my congregation we have raised for rent \$100; for other expenses, \$75. At our monthly concert we have raised for the AMERICAN AND FOREIGN CHRISTIAN UNION \$14; for foreign missions, \$5; for the Bible Society, \$3; and for our Sabbath-schools, \$60. Also, my people have subscribed upwards of \$250 for erecting a small house of worship. We have purchased a lot in a very good location in the western part of the city. I have begun a subscription-list, and obtained so far for it \$765. We have to pay \$1,000 on the 1st of next July on the lot.

"Of family visits I have made 2,295. Of these 1,575 were to Romanists.

"I have given in Catholic families 9

\* Great credit is due to Mr. Welsh for the service he has rendered in founding and giving prosperity to these schools. His counsels and labors in regard to them have been invaluable, while in the meantime he has maintained another form of service to which he is more especially committed.—EDITORS.

Bibles and 80 New Testaments; in Protestant families, 17 Bibles and 20 New Testaments; in English, 3 Bibles and 6 New Testaments; also one French Bible to a French Romish family; also to others 30 other books, with 2,525 Tracts.

"I have read the Bible in more than 400 families. I have now upwards of 250 Romish families that read the word of God. I have induced 125 children to attend different Sabbath-schools; also a good many grown persons to attend Protestant churches.

"One Catholic family burnt the New Testament which I had given them."

6. We take the next extract from the report lately received from the Rev. WILLIAM EPPING. Mr. Epping is stationed at Savannah, Georgia. His engagements have allowed him to devote but one half of his time to the work of the Board at that station among the German Romanists, but in that time much has been accomplished. He says:

"The last was the first year that the work of evangelization was commenced among the German Romanists of this place, under the auspices of your Society. In this, my first annual report, let me, first of all, record a fact which is well worthy of being put at its head—viz. None of all those who have embraced the truth and joined my flock (32 in number) have forsaken the sanctuary; all of them have proved faithful—all of them are the most zealous and most valuable church members. Have we not cause to rejoice and be thankful for this fact alone?

"But there are other features of the work done within the last twelve months which deserve being noticed here.

"*First*—The Ladies' Christian Union Society is revived, and in active operation.

"*Second*—A particular cause for rejoicing is found in the success which has, under the blessing of God, attended the establishment of our Sabbath-school. After I was enabled, about the middle of November, to gather a dozen children in my private school-room, their number increased on the successive Sundays in the following pro-

portion:—12, 22, 34, 45, 58, 62. Since then, after a careful revision, our list now shows 65 scholars in regular attendance, and 8 teachers—all Germans with one exception. Among this number (65) there are 35 of Catholic parentage, and 9 Jewish children.

"*Third*—The Lord has also blessed us in the progress of our church-building enterprise which is put under contract, and proceeding in a promising manner.

"The visits I have made during the year for religious purposes amount to 1,020 among the Romanists. The Bibles, Testaments, and other works distributed among them are 156. The number of Romanists in attendance on Protestant places of worship now vary from 50 to 100. And the number who give credible evidence of conversion to Christ is 32.

"These statements show that we have ample cause to be thankful and to be encouraged. They show clearly that the success has not been the work of man, but the work of God, to whom all praise *must be rendered now and hereafter.*"

7. The Board commenced a mission to the German Romanists of St. Louis, Missouri, in the latter part of the last summer. The Rev. WM. A. SHUBERT, who was appointed to the performance of its duties, has labored at that station. Some of the good results are seen in the following interesting extracts from his report. He says:

"The seventh month of my labors among the German Romanists in St. Louis has just expired.

"St. Louis has five German Catholic churches, and one German orphan asylum. Before I was sufficiently acquainted with the place, I established in the neighborhood of said asylum two Sunday-schools. At first I was very much pleased with those schools in every respect, but soon the prince of darkness became active. Several times we were disturbed by a number of young men.

"In the meantime, I had learned that Frenchtown (the part of St. Louis where I am residing now) was a far better field for



our work than that on which the said schools were commenced, and I believed it to be my duty to settle at this place. Here I have obtained two large rooms, free of charge, for the use of my Sunday-school, which I have established, and in which rooms, last Sunday, nearly *one hundred scholars and six teachers* were collected. In these rooms also meets my 'Industrial School,' which I lately opened, and which contained to-day about thirty scholars.

"Some weeks since I also opened a Bible-class, which is attended particularly by German Catholics.

"Two weeks since, I commenced regular preaching at the Widow's Home, where there are a number of Germans, and where I shall preach every other Sabbath morning. There reside a large number of German Romanists in that neighborhood.

"Let me now say more of Frenchtown. This place is the best field for our work I could have entered; a field on which a reformation is extremely desirable, and which has already made its beginning.

"Four couples who have been living together not being married, have been joined in marriage by me, and twice have I been called by Catholics to attend a burial and to preach the funeral sermons.

"I have made, since I came to St. Louis, over *four thousand* visits for religious objects, and have received about *fifteen hundred* calls for the same purpose. Besides have I distributed about three thousand pages of tracts, and a number of Bibles and Testaments."

8. The Rev. FRANCIS ZASTERA, formerly a Bohemian Romish priest, whose labors were noticed in the last Annual Report, has continued his service among the German Romanists during the year in the city of New-York. His success is highly encouraging. He says:

"I labor among the German Romanists in the city of New-York. During the year just elapsed, I am happy to have collected a truly interesting congregation from among them.

"My place of worship has been in the

7th-avenue, between 27th and 28th streets, and, what may be considered as most important, it is just in the midst of two Roman Catholic extremes.

"My congregation, collected from and among Romanists, numbers more than *35 hopeful families or 76 members*. Divine service is held now every Sunday forenoon and afternoon, and after that a Sunday-school is held, increasing still more, under the direction of our zealous assistant, Mr. T——.

"In every sermon I try to impress upon my audience's minds the simple truths of the Gospel, and a sense of their own sinfulness, and the necessity of repentance for sin, and faith in Jesus Christ as the only terms of salvation.

"Since the last Christmas-time I have been very diligently visiting *26 new Roman Catholic families*, most of whom can be considered as converts, because *thirteen* of them have earnestly desired me to baptize their children, and which I am happy to report I have done. The most of these *26 families* have also visited me at my lodgings, and are inquiring after the pure Gospel truth.

"Moreover, a new field of labor against Popery has this month been opened by God to me among *Bohemians*—my Roman Catholic compatriots—living here in the city of New-York. Already *three numerous Bohemian families* are to be considered as converts to the pure Christianity, which incident I felt excited to report in an extra report. In short, the grace of God assists me more and more.

"The last two months, February and March, I have spent to a large extent in searching out and learning about the Roman Catholic population in one of the northern wards of New-York, and in which service I have distributed 500 tracts. I have in this time visited at least 500 Roman Catholic families.

#### FRENCH MISSIONS.

9. The following extract is from the report of the Rev. P. J. Hor, who labors among the French Romanists in the city of Detroit, Michigan. As Mr. Hof speaks the German language,

he has given a good deal of attention, as opportunity has offered, to the German Romanists, who are numerous in the city, as well as to the French. He has succeeded within the year in getting up a house of worship, and thus has laid the foundation for advantageous labor in future time. The prospects of usefulness are encouraging, though the forces opposed to Protestant and evangelical truth there are very strong. Mr. Hof says:—

"The city of Detroit embraces now a population of 57,000 to 60,000 souls, and it appears that about one-third of this population are Roman Catholics, that is—19,000 or 20,000. The Roman Catholic population is divided into three great classes, viz. the Irish, which numbers about 8,000, the Germans about 7,000, and the French about 5,000. Besides these there are some Italians, Belgians, and Hungarians.

"There are five Roman Catholic churches in Detroit—two for the Irish population, two for the Germans, and one for the French.

"There is here a Bishop, a Mr. Lefèvre, a Belgian, with 25 to 30 priests, who attend the above-mentioned churches.

"As far as I am informed, there are *nineteen* Roman Catholic schools here; eight of them are attached to the different churches. These schools are frequented by about 900 scholars. There are here also 25 or 30 so-called 'Brothers,' and about the same number of 'Sisters,' who have the direction of the schools above-mentioned.

"Besides churches and schools, the Roman Catholics have also an asylum for orphans, with from 75 to 100 children, and a large hospital. They have also a nunnery and several other associations, as 'St. Joseph's Society,' and the 'Ladies of the Sacred Heart,' etc.

"But what influence has this power upon the population here? As some Protestants profess to believe it has *none* upon their people, and *not much* upon intelligent Romanists themselves, the following facts

may well be considered:—they show the contrary.

"On the first week of February last, we had a visit here from a German Roman Catholic missionary. He began to preach to the people, and to confess them for ten days. He preached in the morning, in the afternoon, and at night: and the church was all the time so crowded that a great number had to stay before the door. The excitement among the German Roman Catholics is hard to describe. To realize it, one must have seen it. Husband and wife, rich and poor, old and young, all came to hear that preacher. Drunkards, vicious men and women of every sort, who were not at confession, some for *ten*, others for *twenty* years, came to the missionary and got absolution of their sins! But this is not all. Roman Catholics whom I visited, and who were every time very glad to see me and to hear me, became cold and indifferent. Some among the PROTESTANTS whom I know went to hear the missionary, and I had great trouble to convince them of the errors in doctrine they had heard. *Two* Protestants whom I did not know were baptized by the priest! One is a man married to a Roman Catholic wife, and the other a woman whose husband is a Roman Catholic. From this fact we may learn at once that Romanism and Romanists have an influence even over Protestants.

The Romanists here have schools for themselves, and do not allow the parents to send their children to the public schools. They forbid them to read the Bible, to receive tracts, or any other book about religion, from Protestants.

"I will now state very briefly my efforts here in regard to Romanism, and what are the results. Much of my time has been spent the last year in collecting funds for the erection of a house where I could preach the gospel and instruct the people. I was therefore not able to visit as many families as I would. In the last five months, however, I was able to do more than in the previous time in visiting from house to house. The number of visits made is about 1,200. I have used a great number of tracts in French, German, and English, but

I have none now. I have also given away to Romanists two Bibles and one New Testament.

"Now what is the *result* of these labors? Some of the visible results are these:—

"1st. A very good little church, neatly and comfortably furnished, holding from 200 to 230 persons.

"2d. That we have now five services every Sabbath in that church. At nine o'clock in the morning a Sabbath-school in German; at half-past ten, a service for adults in the same language. In the afternoon, at half-past one o'clock, begins the Sabbath-schools in the French language. After this follows the service in the same language for adults. At night, at half-past seven o'clock, I have a Bible-class, which is very interesting. I have also a Bible-class during the week.

"Two Roman Catholics have been converted, one a Frenchman and the other a German.

10. The Rev. J. B. C. BEAUBIEN, stationed at Burlington, has continued to labor during the year among the Canadian-French who have settled in large numbers in the northern part of the State of Vermont. His efforts have been unwearied, and his success most highly gratifying. In his report he says:

"Burlington, Hinesburgh, Shelburn, and Charlotte are the chief towns I have visited. To these I might add not less than nine others I have visited occasionally and with success.

"It has been my object not only to point the Romanist to the Lamb of God, but also to acquaint Americans with his condition, by lecturing on Romanism, by private conversations, and by various other means.

"The French people in this section, having a certain knowledge of the English, so as to understand preaching in that language, and my congregations in some places being composed of Americans as well as of French, I have often preached in English, and the result has been a greater

interest on the part of the Americans in the French, and many of the French attend meeting with the Americans when I am not among them.

"I have distributed 50 Bibles, 55 Testaments, and 500 tracts. The number of meetings I have held is 190: besides these I have delivered 80 lectures on Romanism to mixed congregations, varying from 50 to 300 persons.

"As to my meetings, they have been generally well attended. I have always had but one aim, namely, the enlightenment of the Romanists. I have spoken from texts easily explained, and which were calculated to show the difference between Christ and the Pope, the Christian religion and Romanism.

"The number of families (Romanists) I have visited is 200. Most of these I have visited very often.

"In addition to these families, I have oftentimes conversed with forty individuals on religious subjects. Some of these I have met in public places, others I have called upon, and others still have called upon me. I will relate how two among them were led to discover their errors.

"The Roman Catholics teach that baptism is a sacrament which blots out 'original sin,' and makes us 'children of God' and 'the church.' These two individuals had been taught this in their youth, and had often been reminded of it since, and very forcibly a few weeks ago, when the Bishop baptized the bell of the French church of Burlington. This baptising surprised them. Soon after they called on me, related what they had seen, and referred to what they had been taught, and then asked me how to reconcile these two things. I merely asked them what a bell had to do with 'original sin,' and how could a bell become a 'child of God' and 'the church?' They left me, wondering how it was that they had been kept so long in the Roman church without discovering these inconsistencies.

"Without attempting to give the exact number, I may say in truth that a large number of *families* in this part of the State, who, the year preceding, were Romanists,

have during the year just closed bid an eternal farewell to Rome and her idols.

"The number of those who have embraced Christ is about *ten*, some of whom have joined different churches, and others will probably do so soon. The good work of reformation is widening and deepening its influence every month.

#### SPANISH MISSION.

Miss RANKIN is at Brownsville, on the Rio Grande, in the State of Texas. Her seminary, designed to promote the "principles of religious liberty and a pure Christianity, as well as education, has met with stern and protracted opposition from Papal sources, but it has grown upon the confidence of the people, and is a valuable auxiliary to the cause of evangelical truth.

Miss Rankin, in behalf of the Board, instructs *twenty* indigent Mexican girls of good talent and fair promise, that they may, in due time, return to Mexico, to act as teachers or to be otherwise useful. She also distributes Bibles and tracts in the town, and maintains an interesting Sunday-school, which is attended by many Mexican adults, as well as children. She says :

"Perhaps there may not be upon the face of the earth a people more completely under the slavish yoke of the Papacy than the natives of Mexico. So hopeless appears their case as to enlightenment, that the remark has become proverbial, that 'the priests have them, soul and body,' and therefore it is argued that 'any efforts made in their behalf will be ineffectual.'

"Had I drawn my inference on the subject from human indications, I should probably have never made an attempt in their behalf. The command, however, of our Savior, to carry his Gospel 'to every creature,' seemed to me as imperative in the case of the Mexicans as in any other, and the refusal to do anything to bring them under its saving influence, I felt was limit-

ing its efficacy, as well as disobeying a direct command.

"My first effort in their behalf was to plant a seminary upon the frontier, into which I might gather their female children, and instruct them in the principles of a pure Christianity. One of the most effectual means for the reformation of an immense country, I considered to be the influence which its females, if properly educated, might exert. Although the proper education of Mexican girls is, as I find it, attended with many difficulties, yet the hope of effecting a salutary and permanent impression upon the country encourages me to make strenuous and persevering efforts for it.

"During the past year I have had in my school 42 different Mexican children; yet, because of counteracting influences which are exerted, I find it difficult to keep them all in constant and regular attendance. I was able, however, during the former portion of the year, to retain 20, but in the latter portion to keep more. In that part of the time 30 very interesting and promising girls attended constantly. These children have a good capacity for learning, and some have made considerable advances in various branches of education. My aim, in their education, is to prepare them to be teachers in their own country and among their own people.

"Besides my week-day school, I have kept up, as to numbers, a very good Sunday-school, which gives me additional and a greater opportunity for communicating religious instruction. Although no effort to get Mexicans to attend a Protestant church would succeed, I find very little difficulty in prevailing upon them to attend the Sabbath-school in my seminary building.

"An important part of my labors during the past year has been the distribution of Bibles and Tracts; and although the Bible is strictly forbidden by the priests, I have found but *two* instances of Mexicans who refused it. I have distributed nearly *two hundred* Bibles and Testaments, and about *twelve thousand* pages of Tracts.

"As I advance in my efforts for them, I feel an increase of confidence. I cannot

doubt but God has placed these Mexicans upon our soil, and under our government, in order to enlighten them; and it seems to me that he requires it at our hands.

"The Mexican girls which I have in my school have nearly *all* come from the Roman Catholic convent, where they were required to fall down before the image of the Virgin Mary every hour in the day. To get them away from such things, and put into their hands the pure Word of God, and instruct them daily in its saving truths, I feel to be an important acquisition. And as I carry the Bible to their deluded parents, and find them willing to receive it, can I fail to believe that a work is commenced which God will carry out to his own glory? Although the Mexican soil may appear hard and unpropitious, yet I believe whoever waits for 'the early and latter rain,' will surely see that 'God's hand is not shortened,' 'nor that he is slack concerning his promises.'"

From the extracts now submitted, a distinct view may be had of the above specified form of missionary labor, and also of its fitness and usefulness. The Board therefore proceed to speak of another form of missionary labor. They refer to the plan of addressing the Romanists, and discussing the doctrines and practices of the Papacy in

#### PUBLIC LECTURES.

Impressed with a sense of the importance of this form of labor, the Board have given much attention to it, and they are happy to be able to state that the Rev. M. F. FENNELL, of St. Louis, Mo., who under their patronage has been preparing himself for this service, and from whose qualifications they hope for much good to his fellow-countrymen, the Irish, is now ready to enter upon it. Indeed, in the latter part of the year just closed, he commenced his efforts in this department, under the direction of the Rev. Mr. ROSSETER, in

the valley of the Ohio, with encouraging results.

He will continue in the West, that great field so exciting to Papal desires and ambition, already comprising vast multitudes of Romanists of many nations, and whose moral and religious character will exert a powerful influence on the future history of our Republic.\*

The Rev. Mr. LEO has been continued during the year in this service. His field of labor has been New-England and the State of New-York. In this field, by this method, vast numbers of Romanists have been led to examine, as never before, the doctrines of the Romish church, and to see their defenseless and unscriptural character, and the baseless nature of the claims of Rome to their obedience or respect. Many THOUSANDS have thus been led to hear the fundamental truths of the Gospel, (especially the way of salvation by faith in Christ alone, without the admixture of human merit, or interposition of saints or angels,) who otherwise would probably never have heard them. And a good number of those who were bowed down by the oppression of the superstitious and unscriptural rites forced upon them by the hierarchy, have been led to renounce the Papacy as a system of religion. Some have given credible evidence of conversion to Christ, and at least SIX YOUNG MEN have been rescued from the system, and are now in Protestant institutions preparing for the work of the Gospel ministry.

In his annual report, Mr. LEO says:

"My labors under the Society during the last year have been carried on in New-Eng-

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\* The Rev. Mr. BRAUBIEN has also engaged in this service, to some extent, among the French Romanists in the northern part of Vermont, with good results.  
—EDITORS.

land and in the State of New-York. In the capacity of public lecturer and agent I have delivered 208 public addresses on the general subject of Romanism, in the presence of large Protestant and Romanist audiences, both on the Sabbath and week-days, in the following places, viz.—Lee, Mass.; Providence, R. I.; New-London, New-Haven, Hartford, and Bridgeport, Conn.; Buffalo, Rochester, and Albany, New-York.

"I have been in this way enabled during the past year to bring the great and saving truths of the Protestant faith, and the sound scriptural arguments that confirm them, within reach of about 12,000 Roman Catholics. Of this number 26 have been led to see the errors of the Papal system, who have united themselves with various Protestant churches.

"In addition to the above services rendered, I have collected during the year about \$1,500 (fifteen hundred dollars) in the churches by presenting the claims of the Society from Sabbath to Sabbath.

"And now, before closing this report, I desire to embody in it a few thoughts and suggestions relative to our work :

"1. I am more encouraged than ever to carry on this work against Rome.

"So also, I doubt not, is this Society itself. God has permitted me to see much good fruit of my labors in the opening of the eyes of many deluded Romanists. Nor do I know of a single point at which the other laborers of the Society are employed where the same happy results may not be seen also.

"These and similar facts pertaining to this subject, should have no other effect than to arouse the earnest activity of every real Protestant in the land, to perform what yet is lacking of this all-important work. Rome dreads the progress of the AMERICAN AND FOREIGN, CHRISTIAN UNION much more than she dreads any other Society on this continent. And well she may, for what other Society has made or is making such breaches in her ranks in so many parts of the world?

"2. The church of Rome is making the most vigorous efforts to establish her supremacy over these United States.

"All men should keep this in mind—*Rome aims at the complete conquest of America.* Nothing less than the entire subjection of this Republic to the Vatican will satisfy the ambition of her hierarchy. She hopes to indemnify herself here for all her losses in Europe. To effect this plan, her greatest resources are now turned upon this country. The Society of the Propaganda in Lyons, France; the Leopold Institute of Vienna; the foremost men in the Jesuit order; the best trained nuns in Europe; the most expensive mission she now supports; the ablest talent at her command; *all, all* are vigorously at work in these United States to-day at the bidding of their Italian master.

"3. In order to thwart the operations of Rome among us, and bring her people into the liberty of the Gospel, a more thorough union of the Protestant denominations is needed.

"If Protestantism would obtain great and speedy triumphs over their common enemy, Rome, it must be by solid and cohesive union of their ranks. On whatever other subject or subjects they may be separated, they should be truly united in resisting the further progress of Popery in the world."

#### LOCAL AGENTS AND VOLUNTARY ASSISTANTS.

As heretofore, the Board have enjoyed the co-operation of many private friends, male and female, in various and widely separated sections of the country, and of all its leading religious denominations.

From the American Bible and Tract Societies, the American Sunday-School Union, the Massachusetts Sunday-school Society, the Young Men and Young Ladies' Bible Societies of Pittsburgh and Alleghany cities; from various ladies' associations and sewing-circles, and other charitable organizations; and from very many ladies and gentlemen in their individual capacities, they have received books, tracts, clothing, and va-

rious articles for the use and comfort of the missionaries, the benefit of the children in the mission schools, and of the people in whose behalf the missionaries labor.

The gifts bestowed, and the service rendered, (and a large part of the service has been *GRATUITOUS*,) have been of very great importance, and imparted very much to the usefulness and success of the undertaking in given places. With very great pleasure, therefore, the Board here record, and respectfully express to the managers of these institutions, and to the various persons who have aided them, their high appreciation of their co-operation and help.

In closing what they have to say in regard to the Home Field at this time, the Board would add, that the number of laborers employed, the whole or parts of the year, in the various branches of the Society's service in the United States, is *SEVENTY-ONE*—four more than were reported the year preceding.\*

The number of individuals, however, interested in the Society's operations, in addition to those who give their personal attention considerable portions of time on Sabbath-days and on week-days, in conjunction with the missionaries, to the instruction of Romanists and their children, amounts to many more than this number.†

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\* There have been made 43,885 personal visits for religious purposes, to more than three times that number of individuals. More than 2,000 Romish children have been gathered into Sabbath-schools, by twelve missionaries, who have reported numbers. Three missionaries jointly report 371 Romish families, in the fields of their labor, studying the Scriptures. Sixty-three individuals are reported as hopefully converted to Christ, and sixty-four families with their children as having openly renounced Popery. These are but part of the service rendered and of the fruit realised.

† Not less than 250 ladies and gentlemen volunteers co-operate personally in this noble work, every week, with the Board, by taking part in Sabbath and week-day schools, conducted for the benefit of the Romish population.—*Editors.*

At no time has the home field had so numerous, judicious, and able a force in it, co-operating with the Board, as now. And it is matter of devout thankfulness that there is rising in the churches of the land a spirit of inquiry, and of desire to do something *personally* for the promotion of the welfare of the Papal population.

The success revealed in the reports which are inserted in the preceding pages, afford ample encouragement to enter upon the work with confidence in its practicability; and it administers a strong rebuke to that feeling that has prevented many nominal Christians from engaging in it themselves, or encouraging others to engage in it.

And in the evidence which the same reports disclose of the constant augmentation in the United States of Rome's numbers and wealth, and means not merely of self-support but of *aggression*; and also of her extremely corrupt and anti-Christian character, there is sounded out a trumpet-toned appeal to every patriot and Christian, to come up at once and with all earnestness to the work. Sloth, and unbelief, and self-confidence, on the part of Protestants, have already granted much within our national limits to the "Man of Sin," and allowed him to entrench himself almost (it may be quite) beyond the possibility of dislodgement; and if indulged much longer, may entail upon them and their children calamities which, for severity and destructive power, have no parallel.

But the Board are not prepared to anticipate this issue. They anticipate a great and happy change in regard to the action of all evangelical Christians, touching the reformation of the corrupted parts of Christendom. They already see its coming in the wonderful increase of interest which has been

manifested on the part of the people in the AMERICAN AND FOREIGN CHRISTIAN UNION, and in kindred institutions which labor for the same specific object within the past ten years. They will therefore labor on, in the desire and confident expectation of that glorious consummation, without any gloomy foreboding of the triumphs of that "wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

With this brief review of the Home Field, we pass to notice the operations in the Foreign Field.

## FOREIGN FIELD.

### GENERAL CONDITION.

The state of the Popedom abroad, whether in Europe or America, presents an exciting spectacle. At one while we hear, from Papal Allocutions, most doleful moans over the defections from the Romish faith and obedience, and the injuries sustained by that church at the hand of governments which profess to follow her religion, though they grasp at her riches and circumscribe her authority. There is much plaintive lamentation over the decay of that good old mediæval piety, whose chief excellence consisted in swallowing all the Romish dogmas, devotions, decrees, fables, superstitions, and idolatries, without reflection and without a murmur—a piety which delighted to lavish in life all its money on the priests, and in death to leave them all its land.

But in the midst of these lugubrious strains, we also hear the highest-toned assertions of the church's claims, just as she exercised them in the darkest ages of her undisputed supremacy. The Pope does not hesitate to veto the legislation of so-called "Catholic States," like

Sardinia and Mexico; and to declare their laws null and void, and of no force or effect whatever. Desperate efforts, too, are made to give effect to these haughty claims. But on the whole, it is plain that the moral and political strength of Popery is on the wane, being ever weakened by the advance of human intelligence and the resistless spread of truth. Yet the strength of Rome is still terrible, and continually works with deadly energy to destroy the souls of men.

We proceed to give a cursory view of missionary labors, during the last year, in different portions of the Papal world; not omitting to sketch slightly the state of those populations where no direct missionary operations are carried on.

### CANADA.

The French Canadian Missionary Society is at work with all its former energy, but encountering much opposition, and much "passive resistance" from the prevailing ignorance and the dullness it generates.

The Grand Ligne Mission, which is conducted under Baptist auspices, and by the use of similar means, among which Christian education is prominent, encounters the same difficulties, and with a similar degree of success.

There has been a migration of some two thousand families of French Canadians to our State of Illinois. The leader in the movement is a priest by the name of Chiniquy, who had distinguished himself, while in Canada, by his zeal in the cause of temperance, and his violent opposition to the Protestant missionaries. Since his removal, he has had immense trouble with his present ecclesiastical overseer, Mr. O'Regan, who styles himself Bishop of Chicago. The end is not yet. As to the probable



results, we know well that "the wrath of man worketh not the righteousness of God;" but it can hardly fail to come to pass, when the hour of calm reflection comes, that the injured Canadians will feel that a religion which inflicts and defends such wrongs cannot be from God.

Not only in Canada, but in all the British North American provinces, the struggle between Papists and Protestants is assuming a political character, and threatens to become very bitter. In Lower Canada the law has ceased to punish Roman culprits, when the sufferer by their wrong-doings is a Protestant. At Halifax the Protestants are organizing themselves politically for self-defense, and it is very doubtful what the result will be. From St. John's the Protestants are said to be removing, unable to endure the overbearing predominance of their Irish fellow-colonists; and Prince Edward's Island is convulsed by the agitation of the question, Whether God's Holy Bible shall be ignominiously banished from the public-schools, as a bad book adapted to deprave the minds and morals of the young? A dark and desperate conflict is going on among our neighbors in the British provinces; and they must no longer be forgotten in our prayers.

#### HAYTI.

Rev. ARTHUR WARING D'ESSEX has persevered in his arduous labors at Cape Haytien, and at various other stations. Don-don, the scene of his first remarkable successes, whence Popery is quite purged out, still prospers under the care of a young and highly intelligent brother. There are four or five other places where a like important service is performed by native evangelists and assistants, who also do much

itinerant preaching. Nowhere, perhaps,—no, not in Africa itself—are missionaries of the Gospel more needed than here.

A considerable number of converts have been baptized at Cape Haytien, one of them formerly a priest, and most of the others are persons of considerable influence. The walk of all the converts for the most part is worthy of their high vocation; and but one or two cases of discipline have ever occurred, and these seem to have had due effect in reclaiming the backsliders. During the year, Mr. Waring *has baptized sixteen converts, of whom nine were males.* At last advices, a number more were to be baptized in a few days. The Government, of late, has given but little trouble to the converts, though some have been imprisoned for short terms. The prospect of an extending work of grace among this poor people is very encouraging.

#### CUBA.

This beautiful island still seems to be effectually screened from the rays of a pure Gospel, under the old Spanish system. But political changes cannot be far distant, whereby the strength of intolerance will be broken, and the truth shall here also perform its peaceful and saving work.

#### MEXICO.

This unhappy country is still agitated by political earthquakes. Among the explosive elements which produce these convulsions, one of the most powerful is priestly ambition and intrigue. The existing government found itself compelled to strip the Romish church of some of its enormous wealth, by whose accumulation the State had become so impoverished as to be unable to keep the machinery of government in motion.

That Mexico, by desperate efforts, is gradually withdrawing her neck from the ecclesiastical yoke, is abundantly evident from the language of the Pope himself. In his Allocution of December 15th, 1856, he thus begins: "Never did we think, Venerable Brethren, that, to the great grief of Our heart, we should be compelled to lament and deplore the affliction, and even prostration of the interests of the Catholic Church in the Republic of Mexico."

Having set forth his grievances, the "Holy Father" raises his "Pontifical voice" to the following tone:—"We condemn, disallow, and declare absolutely null and of no effect, all the decrees above-mentioned, and all the acts which the civil power in Mexico has done in contempt of the Ecclesiastical authority and of the Apostolic See." Popery in that country can never again be what it has been. Like an old ship beached in a gale, it lies hogged, strained, bilged, leaking at a thousand seams; and though it may be got off and kept afloat for awhile, it can never be "mistress of the seas" again.

It is deeply to be regretted that a band of faithful Protestant missionaries does not offer itself to rush into this sphere of evangelical effort, and strive to bring that people into the liberty of the Gospel, which alone can secure and bless the liberties of the State.

#### CENTRAL AMERICA.

This group of States is destined to great vicissitudes and miseries as to their political condition, during which there seems to be little opportunity for systematic exertions to amend their lot in a religious view. But holding, as they do, the ground over which a vast amount of the commerce of the world must seek its transits from ocean to ocean, the various lines for trade and

travel now forming, or already made and in use, will create a necessity for settled government and religious liberty, whereby, at no distant day, there will be an abundant entrance for missionary operations of every kind.

#### NEW-GRANADA.

If suitable missionaries could be found qualified to preach in the Spanish tongue, it would be exceedingly desirable to send them to New-Granada, where religious toleration is established by law, much to the chagrin of "the Holy Father" at Rome.

#### BRAZIL.

The Brazilians are an amiable people, and somewhat intelligent, though wretchedly instructed, or not instructed at all. Their religion has almost wholly run into Mariolatry and the most childish and noisy ceremonies. Of the missionaries whom at different times we have sent into this country, none have been subjected to open persecution, which is not likely to be practiced under the enlightened administration of the present Emperor. In June, 1855, we sent Rev. V. D. COLLINS to Rio Janeiro. He is a most discreet and estimable man; and it is hoped he may soon return to that country which so greatly needs such spiritual benefactors. His experience there confirms that of our missionaries in other South American States, who have found so great a desire for instruction in the English language that they have been able to support themselves by teaching it to the youth, either in the *collegios*, or boarding-schools, or in private tuition. This course has many advantages, besides its economy of missionary funds. Protestant preaching to foreigners is winked at by the local authorities; but if publicly attempted among the native population, would almost certainly be sup-

pressed at once. Still, much can be done in more private ways to infuse the leaven of the Gospel among the masses, and to stimulate its working.

The Rev. V. D. Collins, of whom we have just spoken, has returned to this country, where he has been exercising his ministry during the winter in one of our largest cities, but with the expectation of returning to South America at an early day. We sincerely hope that he will do so, as we believe him eminently qualified to act as a missionary in that region.

In Brazil may be seen the strange spectacle so often presented in Papal countries, of a *divorce between religion and morality*. The dissoluteness of manners there, and in many other South American countries, will not bear description; and in this dissoluteness it is but too evident that the priesthood has, as a body, set the pattern and led the way.

#### BUENOS AYRES.

In the city of this name, numbering above a hundred thousand inhabitants, the Methodist Episcopal church has a small society, a flourishing school, and an active mission. Glad that thus much is done for this attractive country, to which there is a considerable migration from Europe, we must wish that far more extensive effort were made to rescue the people from the grasp of superstition, and to bring them under the ennobling power of truth.

#### CHILI.

Our mission at Valparaiso has suffered by the removal of Rev. MOSES A. WILLIAMS to California, where we hope he will yet do good service to our cause in which he has labored so earnestly. He retains the full confidence of the Board, which greatly regret his removal from Chili, a measure made necessary

by his health and other weighty considerations. He has recently made an exploring tour, without expense to our treasury, into the regions of Vancouver's and Puget's Sounds.

The Rev. David Trumbull has sustained himself for years as a preacher and teacher at Valparaiso without any expense to us, deriving his support from his pupils and congregation, which numbers some two hundred and fifty English, Scotch, and American residents. There is a church having about fifty in communion. When he was sent there by us, eleven years ago, it was thought a good audience if he had ten hearers. On the subject of religious toleration, the Government of Chili is liberally inclined, and the belief in the justice of it gains ground among the people, but the laws do not yet recognize the principle.

#### OTHER SOUTH AMERICAN COUNTRIES.

Scarcely any part of the world seems so generally abandoned as this to the Pope, as if by the common consent of Protestant Christendom. *Missionaries are sailing all around their coasts, to get at the heathens* thinly scattered upon the islands of the sea, while these continental heathens,—*far more numerous, more accessible, and not less in need of the word of salvation,—are abandoned to their fate*. There are none to pity them among our youthful heralds of the cross, and they seem almost forgotten from the prayers of the churches. How long is this culpable indifference to last? "O Lord, how long?"

#### IRELAND.

This island, so long the blind and doating slave of a superstition which debased it, shows signal tokens of a great moral revolution. Popery can no longer boast of its overwhelming majority among the people. If things should

hold their present course for only three or four years more, the numerical majority will be on the Protestant side, which already has a great moral and social preponderance. The scale turned thus fully, we may reasonably expect that the day will not be distant when this isle of the sea shall quite throw off the galling yoke of Popery.

Inasmuch as the native Irish cherish a deep national and religious dislike of the English, and are strongly disinclined to receive their evangelization from that quarter; and inasmuch as they regard with considerable affection the United States as the asylum of several millions of their countrymen, and are receiving from this country many millions of dollars every year, remitted for the relief or the passage-money of friends left behind; for these reasons, urged upon us by Christian friends in Ireland, we have commenced an **AMERICAN MISSION** there. It is under the supervision of eight highly respectable gentlemen in Dublin, of four different evangelical denominations: one of them acts as secretary and superintendent. Their rules are closely conformed to the settled principles and policy of this Society. Several Bible-readers and colporteurs, picked men, and among the very best of this class of laborers, are employed at small stipends in very benighted regions. If these efforts, by the Divine blessing, shall prove to be successful, we shall be led to take further steps in the same direction, relying upon the special aid of the numerous and eminently respectable Irish Protestants and their children in this country. This may yet prove for them a favorite missionary scheme.

#### SWEDEN.

In Sweden we afford some support to two most excellent men, who are

laboring with eminent success for the salvation of souls. We do this in support of the principle of religious liberty, which is one of the objects recognized in our constitution; which instrument also authorizes us to work in countries where Christianity has been corrupted by other causes than the Romish apostacy. In Sweden it has been corrupted by the fatal leaven of Rationalism.

Mr. Rosenius, in connection with his arduous labors as an evangelist, still issues his valuable periodical, "The Pietist," which circulates eight thousand copies, with most happy effect. Mr. Ahnfelt, his fellow-laborer, is a university graduate and a professor of musical science. He enters a Scandinavian village, and soon draws a crowd around him by the dulcet summons of his harp. They are charmed and attracted still closer by his exquisite singing of hymns and sacred ballads. Their ears thus opened and their hearts softened, he then preaches to them Christ and the resurrection. There follows a sort of protracted meeting, usually attended with the tokens and fruits of a pure revival of religion. The Gospel, as we learn by recent most interesting intelligence, triumphs in the prison and in the palace; on the scaffold and near the throne.

In Norway, which has a separate constitution favoring religious liberty, but is appended to the Swedish crown, the Roman Propaganda has recently established a mission. But Italian Popery is an exotic too delicate for the Norwegian clime. In many parts of Norway, too, true religion is reviving under the efforts of evangelical men, both of the clergy and laity.

#### BELGIUM.

In this remarkable country, where, not many years ago, Protestantism was

almost unknown, there are now not far from *fifteen thousand converts* organized in churches, besides a much larger number who hear the truth, and are intellectually convinced of the errors of Popery. Recent events show that there is a rapid waking-up of the public mind upon this subject. The excitement has been much increased by the vehement efforts of the priests to put it down. Our evangelical brethren have stood nobly to their posts during all these agitations, and have never before seen such signal signs of the Divine blessing upon their endeavors. We have this year somewhat increased the amount of assistance it is our privilege to dispense to them. More than *two hundred converts* were added to the fellowship of the churches last year, and there is an immediate prospect of large accessions.

#### FRANCE.

This country is, perhaps, the largest and most inviting field of missionary labor which now stands open anywhere in the world. If the Apostle Paul were to resume his life and works on earth, it may be well doubted if there is any place to which he would hasten so eagerly for the resumption of his ministry as to Paris. Wonderful city! Rich as Antioch and Corinth—cultured and full of art as Athens—mighty and politic as imperial Rome—and as worldly, sensual, demoralized, and godless as all those ancient capitals, where the Apostle to the Gentiles spent his strength in preaching Christ crucified! Yes, to Paris would he go, and there put forth the whole energy of his preaching and his prayers.

To meet the wants of the numerous Americans who sojourn, many of them quite permanently, at Paris, the Society has sent the Rev. Dr. KIRK, of Boston,

to provide for them a suitable place of worship. Released temporarily for this purpose by his attached people, he reached Paris early in February, and has been occupied ever since with abundant industry in executing his commission. On his arrival he found that two noble-minded Americans had made themselves responsible for the purchase of the Anglican Church in the Rue d'Aguesseau, and were impatiently awaiting his arrival to confirm the purchase in behalf of this Society. It appeared, however, that this transfer of the property would cause great pain and discontent to our English brethren. On this ground mainly, though there were other good and sufficient reasons, Dr. Kirk relinquished the bargain. The relinquishment was made with the cordial approval of the public-spirited gentlemen who had pledged themselves for the purchase of that edifice, and who actively took part with Dr. Kirk in the steps that were immediately taken to build another house of prayer. Land has been purchased, eligibly situated in the Neuve Rue de Berri, near the Champs d'Elysees, the plans and specifications are drawn, the building contracts signed, and the work actually commenced, to be completed, if the Lord will, in October next. This edifice will be far superior to that in the Rue d'Aguesseau in every respect, without costing us any more. We have already made large payments on this undertaking, and shall be obliged to call loudly and earnestly on our liberal countrymen to enable us to meet the obligations it was necessary to assume. We fondly expect that this Church of Americans in Paris will give new vigor and fresh impulse to our work of evangelization in France; and that, besides its benefits to our fellow-citizens there, it will yet prove to be

the most important mission stationary which the churches of America have ever planted in any foreign land.

Meanwhile, Dr. Kirk preaches in the Taitbout Chapel, the use of which has been most fraternally conceded to us till the new place shall be done. The title to the latter rests in the AMERICAN AND FOREIGN CHRISTIAN UNION, which also has the appointment of the minister. This latter duty will always be performed with thoughtful regard to the reasonable wants and wishes of the worshippers.

We have continued this year our wonted aid to our brethren of the Evangelical and Central Societies organized at Paris. The Evangelical Society is sustained by those churches in France which choose to act independently of State patronage and supervision; or, as it is termed, work "on the voluntary principle." This body of Christians is small and poor, but full of spirit and zeal.

The Central Society is supported by the evangelical portion of the National Protestant Churches of France, which are not Lutheran. The *Reformed* churches, as they are called, are the *religues* of the noble Huguenots, who make such a figure in the history of France. The missionary operations of these brethren, though sometimes impeded by the local authorities, have not been interfered with so harshly as those of the Free Church brethren. They have succeeded, during the year, in establishing several new centres of worship.

The Board, this year, has given a new extension to its efforts in France, by an appropriation of *one thousand dollars* to the Committee of Evangelization at Lyons. In this great and important city is one of the most active and prosperous churches anywhere to be found. This church sustains *seventeen ministers*,

*evangelists, and teachers, besides much gratuitous labor by zealous officers and members.* Much of this labor is bestowed on neighboring towns.

#### GENEVA.

This place of renown in the "wars of the Lord" still continues its missionary activity, through the judicious and energetic measures of its Evangelical Society. They employ *thirty five laborers* at twenty-five stations—all but two, we believe, in France, and these two in the French territory of Algeria. Quite a number of these good men are supported by remittances from our treasury; and we long to see the day when we can largely augment the means which are so well expended.

#### THE WALDENSES.

This interesting body of disciples is still actively spreading the leaven of the Gospel. A printing-press has been established at La Tour. They have completed large and commodious churches in Nice and Pinerolo, and made considerable progress upon their edifice at Genoa. The most exact calculations that can be made, show that at least *twelve hundred* persons have forsaken Romanism, and attached themselves to the evangelical worship; and among these are *two hundred and sixty* who have become communicants. We are happy to learn that the money we have sent them has been a most timely and acceptable aid.

#### SARDINIA.

The region inhabited by the Waldenses is a part of the Sardinian territory; nevertheless, it is convenient to speak of them separately in this view we are now taking. In addition to what the Waldenses are doing to propagate the true faith, there are some very

devoted disciples, who call themselves "Italian converts," and are zealously engaged in the same good work. The Italian Committee at Geneva printed last year ten thousand Italian New Testaments; nor did they do this without knowing by what means they were to be circulated.

It is not political revolution which can save that people, but only the Bible, faithfully followed as the rule of life and manners. The action of the Government in secularizing the conventual estates, a measure which had become necessary in order to preserve the Government itself, has provoked a bitter opposition from the higher clergy, and also from the Pope. This has tended to widen the growing breach between that people and the Papal See.

#### TUSCANY.

The people of Tuscany are prosperous, and are under quite a paternal government, which does not oppress or overburden its subjects, except in the matter of the rights of conscience and religious liberty. Since 1849, *thirty-three persons* have been imprisoned or exiled, and *above a hundred others* have been harrassed by the police, for little else than reading the Bible. And yet the truth gains ground. In Florence there is a church of more than a hundred and twenty members, and the Government, in a published admonition to the priests, declares that it is positively assured of the existence of *ten thousand Protestants* in Tuscany.

#### THE ROMAN STATES.

In Rome itself the Lord has a small and timid remnant, trembling between the perils of the Confessional on one side, and of the "Sacred Office of the Holy Roman Inquisition" on the other. They are obliged to resort to extreme

secrecy and various expedients to evade the keen vigilance of the priestly police. We have heard of a few cases of conversion there this winter. One was a French monk. Other converts, *under very peculiar circumstances*, which may not be publicly mentioned, have caught more than a glimpse of the truth, and are rejoicing in its light.

The Board has continued to foster its chapel at Rome for the use of American residents and visitors there, and it has been attended during the past winter with unusual interest and zeal. The chaplain, the Rev. E. EDWIN HALL, has discharged his duties to the highest satisfaction of the Board, as well as to the warmest approbation of our fellow-countrymen and others at Rome. It is expected that he will continue in this important service, for which he is eminently qualified, for several years to come.

It is a novel and interesting feature in our operations this winter, that the use of our chapel for one of the Sabbath services was given to our brethren of the Church of England. This measure has tended to produce a happy and fraternal state of feeling among Christians of different nations and denominations in religion. It has also been observed with surprise and high commendation by many distinguished personages of the Roman community, and has tended to abate their exaggerated notions as to the alienations of the Protestants among themselves.

#### NAPLES.

The further you go toward the southern extremity of the Italian peninsula, the more does the character and condition of the people appear to deteriorate, till you come to the "Kingdom of the Two Sicilies." The people are, however, not altogether insensible to their

miserable plight. They would gladly, if they could, break off the iron yoke of the military despotism which crushes them.

#### SPAIN.

At the beginning of the year the Board had considerable expectation of doing something for the spiritual good of this unhappy country. The country had apparently made great advances in good government, in the suppression of undue wealth and domination on the part of the priesthood, and in asserting the claims of civil and religious liberty. But, all of a sudden, this progress was arrested by a reactionary course on the part of the Government, whereby the liberal party were driven from power, and thrown into the utmost peril. The priestly faction has its own way once more, and Spain still "bides her time."

#### AUSTRIA.

In this empire, the young Emperor gave up all the ecclesiastical rights which his imperial fathers had with difficulty wrested from the imperious grasp of Rome, and in the celebrated *Concordat* cast himself and his unwilling vassals at the feet of the Pope. The clergy, however, have not gained as much as they expected by this disgraceful treaty, the officers of the empire having succeeded in putting some practical checks upon its workings. It is also constantly rumored, that at Vienna and elsewhere great numbers of persons of some consideration, and many priests, are going over into the Reformed and Lutheran churches, impelled to this step by their disgust at the *Concordat* and its concomitants. We are credibly informed, also, that Protestantism is receiving constant accessions in the provinces of Hungary and Bohemia. In the former, there has always been a strong Protestant interest,

and in the latter the spirit of Huss and Jerome has never been wholly burnt out.

#### BAVARIA.

From this monarchy we have nothing cheering to report, except an occasional conversion to the truth. On the other hand, many of the Lutheran pastors there, in a fever of zeal for what they call "churchliness," which is very near of kin to Popery, have undertaken to establish the confessional and its attendant abominations in their churches. The Protestant people strongly resist these measures, and present the strange spectacle of Protestants petitioning their so-called "Roman Catholic" rulers to protect them from the ghostly impositions and Popish tendencies of their own spiritual guides. Such is the depraved proclivity of human nature, that reformation itself needs often to be reformed over again.

#### CONCLUSION.

On a review of the year's operations of the AMERICAN AND FOREIGN CHRISTIAN UNION abroad, the following facts present themselves:

The Board have maintained their operations in Sweden, Piedmont, and in Switzerland, during the year, as heretofore, and a portion of the time in Brazil and Chili, in South America.

In Ireland, Belgium, France, and Hayti, they have *increased* the appropriations formerly made. In those countries there has been a proportionate increase of the number of laborers employed, and of those upon whom the salutary influences of Gospel truth have been brought to bear.

Churches have been organized, chapels have been built, new missions commenced, many thousands of children gathered into schools, and *many individuals hopefully converted to Christ,*



many of whom, doubtless, will act as missionaries, and do much to extend evangelical influences among the Papal populations around them.

In addition to the increased operations in France, through "the Committee of Evangelization in Lyons," an American chapel, with encouraging prospects of its speedy completion, has been commenced in Paris.

The prospects in the Foreign Department are brighter and more encouraging than ever before; and the results of the year's efforts within it are *in advance* of any preceding year.

The pastors, teachers, evangelists, Bible-readers, and other laborers sustained in the Foreign Field, are in number **SEVENTY**—an advance of **EIGHTEEN** upon the number reported at the last anniversary.

The whole number employed during the whole or parts of the year by the Society, both at home and abroad, is **ONE HUNDRED AND FORTY-ONE**—**TWENTY-TWO** more than was reported the previous year.

Thus, as the husbandman, when he

has finished the labors of the year and gathered in the fruits of his toil, sits down to estimate the profit and loss of his husbandry, taking notice in what respect his crops may have failed, and learning wisdom for the future, and as he rejoices over all his successes, and holds his harvest-feast with his family and friends, and gives thanks to the bounteous Giver of all—so we have set down to our reckoning of the year's results, and have invited our brethren of the household of faith to join us in mourning over the wide and unreclaimed desolations of the Papal field, and to rejoice with us in the rich blessings wherewith God has been pleased to crown our labors, and those of our friends at home and abroad. Let us resume our efforts with greater depth and tenderness of holy feeling for lost souls, assured that though we plow in tribulation and sow in tears, we shall reap in joy, and the harvest shall be wide as the world. Let us acknowledge that it is God who giveth all the increase, and to him be all the praise.

### AMERICAN CHAPEL IN PARIS.

On a preceding page may be found a brief account of the operations of the Board in France. With the progress of time, the conviction of the importance of evangelical labors there continually gathers strength, and we cannot resist the impression that our readers with us will feel the liveliest interest in what is projected in that country, as well as in what has been fully accomplished.

The establishment of "the American Chapel" in Paris, on the principles and for the purposes designated, must commend itself, we think, to every American; and as it will be, when fin-

ished, for the benefit of all our citizens who may visit that metropolis, on business or for any other purpose, all of every evangelical denomination, and of every class of society, who feel an interest in our national name or reputation, we suppose, would be glad, on sober second thought, to have some share in building the house.

The committee to whose care the collection of funds for this object was submitted, have rendered excellent service. They however *yet lack a few thousand dollars* of the amount needed—a mere trifle for the multitudes of our citizens whose commercial, social, and

other interests are closely connected with Paris, and which probably would be forwarded to them soon, if it were known that there was yet a portion of the needed amount to be supplied.

That such as may feel inclined to aid in this desirable work may have a better understanding of the case, know who compose the Committee, and where to send their funds designed for this object, and also that they may see the views of the Rev. Dr. Kirk in regard to its usefulness, we subjoin the following brief "Circular" which the Committee have recently prepared for their use, viz :

"Our friends in Paris have purchased a most desirable site in the Rue Neuve de Berri, near the Avenue of the Champs Elysées, and have commenced the erection of a handsome and commodious edifice. The walls are now well advanced, and the building is to be entirely finished on or before the 1st of October next.

"In the meantime, the use of the church in the Rue Taitbout has been kindly granted to the Americans for one service on the Sabbath, and the Rev. EDWARD N. KIRK, D. D., is laboring there with much encouragement.

"The whole cost of the land and building will be not far from \$45,000, of which \$25,000 is confidently looked for from this country. We would earnestly request the aid of those having children or friends resident in, or who themselves frequently visit Paris, and also of every American Christian and patriot.

"Subscriptions or donations will be

gratefully received and acknowledged at the OFFICE OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, 156 Chamber-street, or by either of the undersigned, viz :—

Wm. W. Stone, 41 Broadway.

Rev. D. Dunbar, 46 McDougal-street.

C. B. Hatch, 99 Chambers-street.

C. C. North, 96 Chambers-street.

Mortimer De Motte, Esq., 237 Broadway.

E. J. Brown, 145 Broadway.

S. B. Holmes, 112 Broadway.

E. S. West, cor. Duane and Church-sts.

Anson G. Phelps, 19 and 21 Cliff-st."

To a member of the Committee, under date of April 23d, 1857, the Rev. Dr. KIRK wrote as follows upon the subject of the Chapel and the services rendered there :

"Our Chapel cause is evidently gaining in public estimation. It will be a grand national monument here, but I hope much more—it will be a bulwark against Satan. It will a thousand fold repay our country all it costs, in the influence it may exert to prevent the injurious effects on our citizens of their visits to this splendid scene of vicious indulgence. The opportunities of spiritually benefiting our countrymen are presenting themselves constantly ; and one advantage of this position is, that so many denominational and other barriers are here thrown down, and a clergyman can extend his labors to those who at home receive no truly evangelical and earnest religious counsel. For two Sundays I have been encouraged by intimations of the presence of the Holy Spirit in our services, as I have not felt them before."

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For the American and Christian Union.

## DISCIPLINE OF THE CATHOLIC CHURCH IN ROME.

The city of Rome is divided into parishes, and the residents in each of these districts are personally known to the parish priests. Some time before the festival called "Easter," (a word, I believe, of Druidical origin,) the priest visits all the dwellings in the limits of his parish, and takes the name of

every person, foreigners excepted. These persons thus enrolled are all expected to go to confession, and afterwards to communion. On receiving the sacrament, each one is provided with a ticket by the officiating priest, which is kept until called for by the parish priest who, on receiving it, checks

the name; and by this evidence of fidelity in the two great duties of confession and communion, the good estate of the Catholic church is determined.

But as "he is not necessarily a Jew who is one outwardly," so all who have tickets for the priest, are not necessarily good Catholics. Notwithstanding all the pains taken by the priesthood to continue the debasing influence of the confessional, multitudes go to the communion without confessing; and many more neither confess nor receive the sacrament, who nevertheless procure the necessary tickets to satisfy the demands of the parish priest. Anything can be bought in Rome,—even honor, conscience, and all moral and immoral qualities,—a peculiarity of the Catholic religion openly avowed in the sale of indulgences. There are many persons to be found who will take the sacrament at several places, receiving a ticket at each place. These extra tickets can be purchased for half a dollar each, by those who are convinced of the emptiness of the Roman religion, and have lost all confidence in the priests of all grades, and yet do not wish to excite their opposition by the apparent neglect of an act by which they would be exposed to continual persecution. For if persons allow "Easter" and "Pentecost" to pass without receiving the communion, their names are published on the church doors, and they are imprisoned for one week. If any persist in a course of non-conformity to the regulations of the church, they are visited with all sorts of annoyances, and all business and social relations are invaded, and they are subjected to a kind of purgatorial torment

before their time. It is to avoid this inconvenience and persecution that the trick is resorted to, of buying the proof of having been to confession and communion. It is not strange that a system of religion which, in its pretended miracles and holy relics, sanctions so much deception and imposition among the clergy, should have fruit also in the holy tricks of the laity.

People who respect themselves have a great dislike of the confessional; and there is no lack of evidence that there are many people in Rome who would never more confess to a priest, if they could by any means escape the vexatious consequences of the omission. Not long ago there was a priest—a father confessor—who was very popular with the people of the parish. When he saw a crowd around the confessional, he would present himself among them and say: "Ah! my children, you were here last year: I suppose your sins are the same as before; you may go and repeat the same prayers." The secret of his popularity was, the facility with which he carried them through the duty of confession.

The above statements justify the two following inferences:—If we may judge from the manner in which Romanists speak of confessing to a priest, there is no evidence that such confession is ever attended with a feeling of penitence or aversion for sin.

If there were any real religious liberty in Rome, thousands would at once separate themselves from a church, to the forms of which they are now but unwilling slaves. They go to confession and communion, not from any conviction of duty, but from fear of the prison.

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## INFLUENCE OF THE FRENCH IN ROME.

It is asserted on good authority that the French soldiers are very deficient in reverence. That is, they do not take off their hats, whenever they pass a miserable picture of the Madonna on the corner of a house, or by the road-side; neither do they drop on their knees at the appearance of a

priest with a crucifix, and a few forlorn looking monks with candles. Indeed, they rarely salute these processions by the way. They laugh at the wood images of the virgin which are carried on men's shoulders through the streets, accompanied by a mob of priests and monks of all orders. They

dispute the right of way even with the procession accompanying the "host," on occasions of visiting the sick and dying. One day this week a few French soldiers, carrying baskets of wood, intercepted a procession with the "host" at a street-crossing, when the priest ordered them to stand till the procession passed. One of the soldiers replied, "No; we have the largest burden to carry, and you must wait for us;" at the same time passing in front of the host-bearer, causing the whole procession to halt. They speak freely and tauntingly of the puerilities of the Roman ceremonies, and the priests see with mingled sorrow and an-

ger the growing irreverence of the people.

We may hope a kind Providence will overrule the advent of the French to Rome for the good of its deluded and debased population. They will hasten the construction of rail-roads in all directions from the city, by which the influx of foreigners will be greatly increased. Possibly the Papal government will not be able altogether to resist the civilizing influence of gas, the magnetic telegraph, and good rail-roads. If by these civilizing agencies the chains of religious intolerance can be loosed, the people cannot long escape the better influences of true christianity,

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### BARBARA FORMAN.

The following beautiful and stirring lines from the pen of a lady correspondent have been crowded from our pages some time. They were prompted by reading the sad account of Barbara's death, as published in the *Cleveland Leader*, which says that Bauer was indicted for manslaughter in the alleged killing of Barbara. The jury returned a verdict of guilty of assault and battery. Bauer was a school-teacher of the Roman Catholic persuasion, and Barbara was one of his pupils. Bauer laid Barbara on her chest on a chair, and beat her with a piece of a small hickory cane. The reason assigned for beating her, was because she had attended the Protestant Ragged Sabbath-school. It was claimed that the death of Barbara, who died two or three weeks afterwards, resulted from the beating.

"A martyr's cries have pierced thy skies,  
O land of liberty!  
Thy holy soil must needs recoil  
From this sad mystery.

Our fathers fled, when blood was shed  
For God's pure faith and word,  
And this new world her fields unfurled  
To Freedom's eagle bird.

Yet here has come 'foul Babylon,'  
With her unholy rites,—  
Her sins, her plagues, blasphemy, rage,  
And murders in our sight.

This sad, sad thought, with fear is fraught,—  
We see the Smithfield fires,  
At one broad track we travel back  
And view the martyrs' pyres!

O, land the free! shall these things be?  
And shall the 'Man of Sin'  
Pour on our path the cup of wrath—  
The work of hell begin?

Nay! we will cry to God on high,  
'Spare, spare this pleasant vine,  
Which thine own hand, in this our land,  
Hath made with graces shine.

Let us not sup that dreadful cup—  
That cup of wrath and blood;  
One martyr's cries have reached the skies,  
Wilt thou not stay the flood?"

M. A. L.

## ROME IMPLACABLE.

In our March number of this volume we inserted a brief article, under the head of "Last Protestant of Madeira." The person alluded to in the article was Signor de Reis, a man of considerable property. He had recently died, and because he was a Protestant, his body, through Papal tyranny, lay *three days unburied*, and at last it was buried by the side of the public road by a dozen Romish policemen, who were sent not more to bury the body, than to prevent the relatives and friends from attending the burial.

On reading it, the following contribution to our columns was sent us :

**"Last Protestant of Madeira."**

"God raised a beauteous ocean gem,  
A summer island fair,  
And planted vines and fragrant fruits,  
And roses rich and rare.

He placed it where the summer breeze,  
From every ocean side,  
Should gently stir the laden trees,  
As heaved the swelling tide.

Nor snow, nor hail, nor northern wind,  
Were bidden here to come;  
O, happy band! who, thither led,  
First found this Eden home.

And here God's people knelt and prayed,  
And here they searched his word,  
Here happy walked in virtue's paths,  
And loved and served the Lord.

He blessed their basket and their store,  
Their vintage did not fail,  
And war and tumult had not reached  
This happy island vale.

But Satan saw with envious eyes,  
And sent his servants on,—

The Romish priests,—with wicked rites  
To stain this chosen one.

With Popish power and Popish gold  
They well achieved their plan,  
Until, of all God's people, there  
Remained but this one man.

Hunted, exiled, oppressed by foes,  
Some wavered and some died,  
And some (praise God!) a refuge found  
Below our "Bird of Pride."

One only holy man of God,  
O, island fair! was left  
To call down blessings on your fields,  
And now ye are bereft.

No Abraham now to intercede  
T' avert your righteous doom,  
His soul has gone to lovelier lands,  
And ye have but his tomb.

*His tomb*, despised, degraded, scorned,  
No friend might follow near,  
Or drop upon his lowly grave  
The tribute of a tear.

A curse is on your summer fruits,\*  
And on your vintage blight—  
For here God's people were plucked up,  
And scattered from thy sight.

How soon ye'll sink, as ye did rise†  
From the wide ocean deep,  
We cannot tell; and only know,  
*God will his promise keep,*

And "mercy unto thousands show,"  
Of those that fear his name;  
And vengeance is the doom of those  
*Who put his friends to shame.*—M. A. L.

\* For a year past, the people in Madeira have suffered greatly from famine—their vineyards almost entirely failing by the blight, and their summer fruits from drought. Many must have perished from starvation, had not assistance been sent them from this and other lands.

† Madeira is supposed to be of volcanic origin.

## REV. WILLIAM CARTER.

We are happy to announce to our readers, and especially to those of them who reside in the West, that the Board have secured the services of the Rev. WILLIAM CARTER as District Secretary in that region. Mr. Carter will have charge of the field comprising the State of Illinois, (except the extreme southern part lying on and near the Ohio river,) the northern part of Missouri,

the eastern part of Iowa, and the southern and eastern part of Wisconsin. He has already entered upon his work with flattering prospects.

Mr. Carter is extensively and favorably known in the field in which he has taken charge of the interests of the Society, having for many years been the pastor of an interesting and important church within its bounds. To all who may not have had the pleasure of

his acquaintance, we are happy to introduce him, assured that they will find in him an agreeable companion, a wise counselor, and an efficient co-worker; and we respectfully commend him to the confidence of all to whom he may come, and request for him that countenance and support that may enable him to accomplish the object of his mission.

### ARCHBISHOP HUGHES' LIFE MEMBERSHIP.

The following letter, addressed to Mr. E. VERNON, of this office, and with which *ten dollars* for the treasury were received, came to hand by due course of mail, and we take this method to assure the writer that it will afford us great pleasure to send our publications to the Archbishop when he shall have completed the payment of the requisite sum.

We, of course, desire the welfare of the Romish hierarchy, and feel assured that reading would promote it.

"DEAR SIR:—Enclosed I send ten dollars, to pay for the present volume of the AMERICAN AND FOREIGN CHRISTIAN UNION. The remainder is for the benefit of the Society. If you continue to send it to Life Members you may stop sending it to me, as my wife is a Life Member, and the money may go in part to constitute the Archbishop, Rev. John Hughes, D. D., a Life Member of the Society. Respectfully yours,

"C— S—.

"W—, Maine, March 3, 1857."

### ROME'S CRUELTY ONCE MORE.

The following communication, signed "Veritas Vincit," appeared in the New-York Observer of the 16th of April last. Subsequently, in the New-York Evangelist, Archbishop Hughes denied the truth of its statements, and affirmed that "the accusation is as false as falsehood can be."

Unfortunately for the Archbishop, as well as for the reputation of other Romanists involved, reliable witnesses have come forward and confirmed the statements. The names of the wit-

nesses, we are informed by the "Observer" of May 14, are at hand, and that "if there is any lying in this statement, it is Roman Catholic lying." The editors say they are ready to make good their statements in a court of justice. We call attention to this matter from a deep sense of obligation to the cause of humanity, as well as evangelical religion. And if such things are done among us, and sought to be concealed by unqualified denials on the part of the Archbishop, or others of

the hierarchy, is it not time that the system and its abettors were unmasked? But to the communication :

"From 1852 to 1855, I had in my family a faithful servant, a Roman Catholic, whose sister, a seamstress, was in declining health, and who was ultimately compelled to relinquish labor and go to board. Being both orphans from Ireland, without home, or means of subsistence except as procured by their own industry, I requested Margaret, my servant, to invite her sick sister to my house, where she could remain without charge, be nursed by herself, and receive such attentions as the case required. She accordingly came, and was placed in a spare room, with everything comfortable around her. Finding that she was suffering under a severe bronchial affection and diseased liver, she was immediately put under medical and dietetic treatment, with such happy effects, that after a while her early recovery to health appeared certain.

"While we were congratulating ourselves on the favorable issue of our attentions to the sick girl, one Monday morning a coach drove to the door, and she was hustled off in a hurry to the 'Sisters of Charity,' where she remained exactly four weeks. The poor girl had saved twelve dollars, and the very day the four weeks expired, the charitable 'Sisters' exacted her money, and ascertaining that she had no more, turned her sick and penniless out of doors. She then became the charge of her sister Margaret, who provided her board in a private house at twelve shillings a week. After a while she got her into Bellevue Hospital, where

she died, and was buried in the Bishop's burial-place at the expense of her sister, who still lived with me, by paying *ten dollars* for the ground. Margaret, another female servant, not a Romanist, and a boy living at my house, with others, attended the funeral in two coaches. At the burying-ground, they were detained in the hot sun until they could send to town for a certificate of payment—having neglected to bring it with them; and the corpse was not allowed its resting-place until the certificate was in the priest's hands at the graveyard. So much for Romish charity!

VERITAS VINCIT."

The following, added by the *New-York Observer*, shows the nature of the testimony touching Rome's charity and care of her poor, which the case above noticed has brought out. Will not Protestants understand Rome at last?

"NEW-YORK, May 11, 1857.

"I hereby certify that the woman referred to in the *Observer* of April 16, 1857, who had applied to a priest for a character, stated to me that she had made such application to enable her to get coal from the Corporation, and more assistance from me, and that the priest refused to give her a certificate of character unless she paid 25 cents for it; and that she replied to the priest that if she had 25 cents she would buy bread with it. She stated also that she had several times applied for aid from the priest, and it was always refused. She told me that if it had not been for Protestants, she and her family would have been dead or would have had to go to the poor-house."

### THE MAGAZINE APPROVED.

From the far West a subscriber writes, that he likes our Magazine, though he is not a "Know-Nothing."—We wish to inform him that we have no connection with political parties: He says:

"DEAR SIR:—Enclosed I send you the sum of \$2 00 for the 'American and Foreign Christian Union,' to the 1st of Janua-

ry, 1858, You will please send me the numbers for January and February, 1857, as I have not yet received them.

I like the spirit of your Magazine, and wish it great success. This I speak as the friend of religion, and a Protestant; but as a politician, I am not a 'Know-Nothing' by any means." Very respectfully,

## OUR PHILADELPHIA PATRONS

Are respectfully informed that the delay of their numbers of the Magazine the last month was occasioned by the change in the agency in that city and vicinity. Arrangements are under consideration, and it is hoped will soon be completed, by which the vacancy now existing there will be filled, and delay in future will be avoided. We must therefore rely on their indulgence for the past.

For the present, and till further notice, the packages for Philadelphia will be deposited in the Bible House, on Chestnut-street, with Mr. Hall, the well-known and obliging agent of the Bible Society, from which place subscribers will be furnished with their numbers by carriers.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1857.

MAINE.	
Portland. High-street Circle of Ladies,	\$78 00
" Erro Mancensis,	19 00
NEW-HAMPSHIRE.	
Heniker. Cong. Church, add. for S. Newton's L. M.	15 00
Francetown. Miss Lucy Everett	3 00
VERMONT.	
Sheldon. A friend,	1 00
West Rutland. Cong. Church and Society, per Aldace Walker,	42 08
Westford. Cong. Church,	23 11
MASSACHUSETTS.	
Boston. Dividend Perry Trust Fund,	175 00
" Old South Church, bal.	1 00
" Pine-street Church,	36 35
" Shumut Church,	55 46
" Park-street Church,	184 94
" Bowdoin-st. Ch. Miss L. Thompson,	10 00
" Mt. Vernon Church, Rev. Dr. Kirk, \$100; Julius A. Palmer, to make Miss J. A. Palmer a L. M. \$30,	130 00
Bradford. Belinda E. Lovejoy, in full of L. M. and for Paris Chapel,	10 00
South Field. Otis Lombard,	5 00
Ashland. Dexter Rockwood, for L. M.	5 00
Springfield. Cong. Church and Society, for the Paris Chapel,	27 00
South Amherst. Mrs. Olive W. Nash, to make Wm. P. Corthell a L. M.	30 00
Lowell. Mrs. D. G. Burnap, add. for her son's L. M.	7 00
" Mr. and Mrs. Geo. Bulmar,	5 00
Brimfield. Cong. Church,	31 04
West Townsend. Mrs. Nancy Adams,	1 00
Gloucester. Cong. Church,	14 23
Hopkinton. Cong. Church, to make Daniel Eames a L. M.	30 00
Hingham. Evang. Cong. Church, Ladies Sewing Circle, for L. M.	10 00
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" Winslow Cong. Church,	15 11
Boyleston Center. Cong. Church, in part,	13 26
Dorchester. 2d Cong. Church,	110 00
Sippican. Cong. Society, to complete L. M. for Mrs. Abigail Luce,	18 00
Pittsfield. Walter Tracy,	15 00
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Ashfield. 1st Cong. Church,	6 65
Haydenville. Cong. Ch. Rev. E. W. Cook's L. M. in full,	20 00
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Norton. Cong. Church, for L. M.'s,	59 85
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" Bethesda Church, Mark L. Temple's L. M.	31 00
RHODE ISLAND.	
Nayatt. Mrs. M. Bosworth's bequest,	10 00
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A friend,	1 00
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" One who pities Papists,	10 00
N.Y. City. A Subscriber to the N. Y. Observer,	5 00
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" For the Paris Chapel:	
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Utica. A friend,	50 00
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Friendship. Individuals,	3 13
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Ogden. Presb. Church, bal. to make Rev. Wm. A. Fox L. M.	5 32
Riga. Cong. Church,	7 45
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" Bethel Meth. Epis. Ch. . . . .	6 41	MICHIGAN.	
GEORGIA.		Millford. Rebecca Tracy, . . . . .	1 00
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Montgomery. Jao. Whiting, Esq. . . . .	8 00	Davenport. Cong. Church, per H. L. Bullen, Treasurer, . . . . .	23 00
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Sparta. Rev. Samuel Wylie, . . . . .	2 50		
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Hillsborough. Meth. Epis. Church, . . .	7 00		
" Presb Church, \$24 85; others, \$14 45, . . . . .	39 30		

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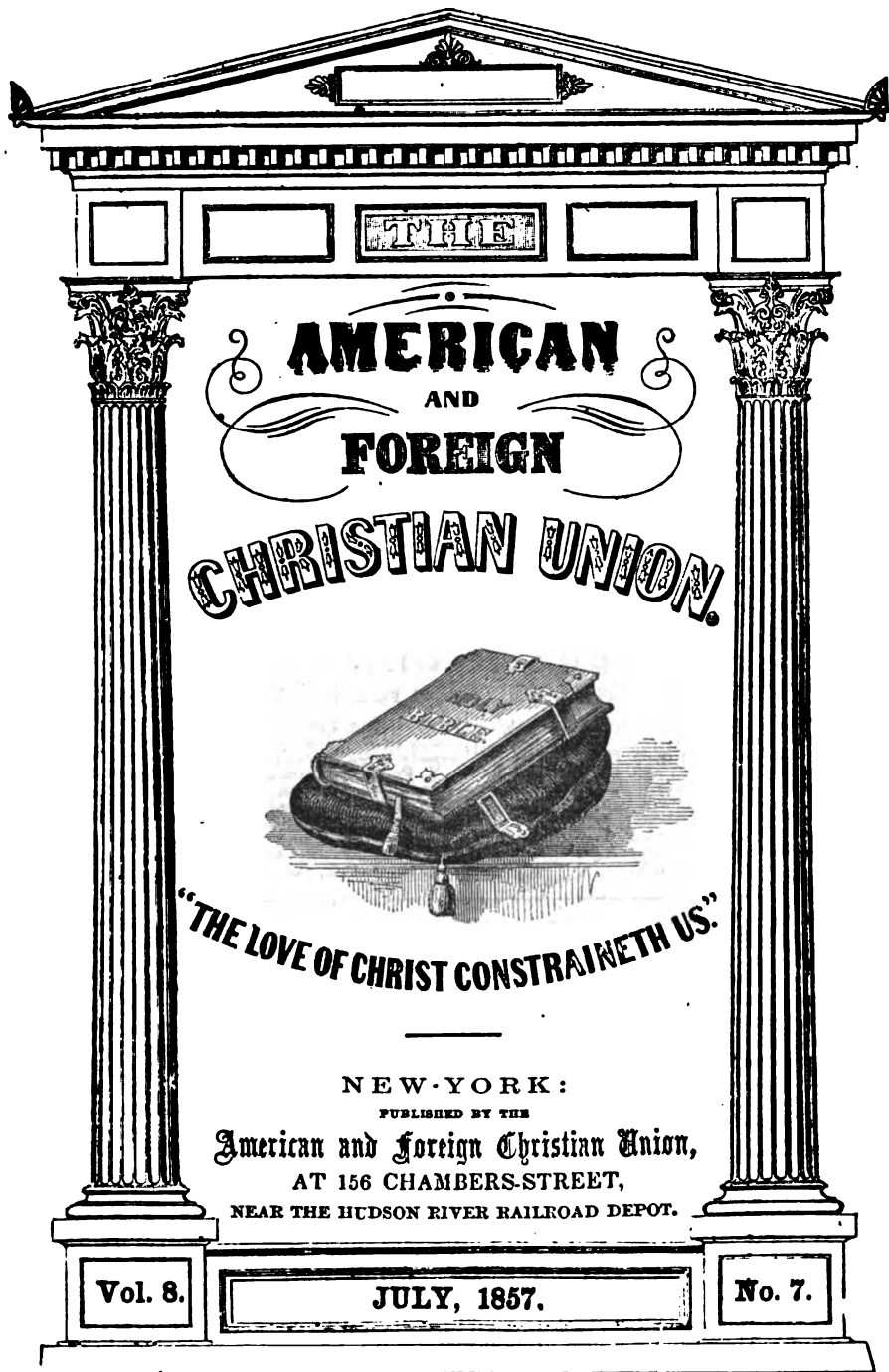
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*To the Friends of the Society, and of the Cause which it aims to promote.*—As it will be impracticable to send agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request the Clergy having charges, to aid us in its circulation among their people, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims to advance, that the Magazine and its other publications should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

1863, July 6.  
THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. VIII.

AUGUST, 1857.

No. 8.

INFIDELITY AND SUPERSTITION.

Infidelity is arctic. Superstition is tropical. Infidelity is dark, cold, cheerless, almost wholly unproductive, a region and shadow of death. Superstition is hot and moist, and therefore teems with rank vegetation, a tangled jungle, matted with poisonous vines, and haunted by venomous reptiles, and breathing a deadly miasma.

But widely contrasted as they are, they agree in being equally hostile to the life of truth, though on opposite sides; and the truth is alike abhorrent from them both. Nay, there are other mysterious affinities between these two irreconcilable enemies to the truth. In the darkest infidelity there is some superstition. As in the dreary desolation of the sunless polar winter, the long black night conduces to gloomy imaginings, and conjures up many a shape of fear and foreboding; so the frozen soul of the unbeliever is disturbed by frequent fantastic terrors, and a "fearful looking-for" of evil which it knows not of. On the other hand, superstition is itself pervaded by the spirit of unbelief; for it ignores the divine truth of God's holy word, and its elements are but a mixture and fermentation of *human* fanaticism, authority, tradition, corruption, passion, sensuousness, and folly.

Hence the facility with which infidelity and superstition have so often combined their efforts to resist the truth. And hence, too, the facility with which men have passed over from one of those extremes to the other. As the lavish spendthrift has been known to change at once into the meanest of misers; or as the passionate lover, in a moment of bitter disappointment, has become a mortal foe; so the infidel, weary of the dreary and dismal rigors of his vacant creed, has plunged, as with a single leap, into the dense growth of a heated and humid superstition, resounding with the hum, and hiss, and howl of the throngs it generates. Thus, also, the fiery devotee of false religion, by turns maddened and exhausted by his unhealthy excitements, has rushed to cool his burning brain and fevered veins amid the blank snows and icy streams of unbelief.

Of the two, infidelity seems to be the more dangerous to the individual, and superstition the more perilous to society. The reason is, that the former has no proper bond of union among its disciples. It can usually unite them only by freezing them together. It organizes nothing: it develops nothing. Its institutions melt away, like the icebergs when they meet the sun. It is but

sluggishly aggressive, and its force is soon spent. The exception to this is when it is mixed up with politics, as it was for a while in the terrible French revolution at the close of the eighteenth century.

Superstition, on the contrary, binds its votaries together in the ties of a communion which runs through their very hearts. It inspires them with a blind passion, and skillfully draws out all their resources. See what old heathenism could do! What "cloud-cap't towers and gorgeous palaces" it reared! what stupendous temples and costly rituals it sustained! And more especially, see what has been achieved by Popery, that vast and vigorous system of superstition, which alone, in our times, attempts to extend itself, and "compasses sea and land" to make its proselytes. Judaism is still and stagnant. Mohammedanism is stationary at last, unless it may be among the obscure tribes of central Africa. Paganism is nowhere seeking for converts. All these have become effete and helpless; and so far from seeking to diffuse themselves and "enlarge their area," are suffering more or less from the inroads of the Gospel. But how different is the case with Popery! Look at its material wealth. It is rich beyond all estimate in the gathered spoils of ages and of nations. No scheme of religious belief has ever possessed itself of so many, so vast, and so expensive structures, or lavished on them such treasures of art and costly adornment, or endowed them so magnificently. And still, though not as it once did, it propagates itself with zeal in every clime. Its missionaries pursue our thin and scattered Indian tribes; they cruise among the remotest islands of the sea; they invade the distant East, and even penetrate the heart of shut-up China.

Aye, more. Their emissaries, by hundreds and thousands, are plying all the arts of proselytism in the bosom of Protestant nations. They are busy in frigid Norway, where a live Papist has not been seen for centuries till now. The Jesuit missions are hard at work in northern Germany to uproot, if they can, the doctrines of Luther. The Protestant supremacy is put in peril in Geneva, "the city of Calvin." Within a few years all England, the bulwark of the Reformation, has been laid out by the Pope into a great missionary field, apportioned among a full hierarchy of bishops, having more than a thousand priests laboring under their direction, where they were many less than one hundred at the beginning of the present century. Within the same period they have made even a more rapid development of numbers and resources in these United States of America and the adjacent British Provinces.

All this while, the Protestant Christians of England and America are sustaining a powerful staff of able and devoted missionaries, with numerous helpers, among Jews, Mahomedans, and Pagans; *but have scarcely begun to attempt anything toward the conversion of that Papal world of two hundred millions of perishing souls!*

Oh, blindness and infatuation! Oh, misdirection of evangelizing zeal and strength! Not that all should not have been done that has been done to enlighten and save Jew, Turk, and Pagan. But to think that nearly the entire force of evangelical Christendom should be expended upon the enlightenment of those stationary and decaying systems, which are not even meditating any assault upon Protestant Christianity, while scarcely a worthy effort is put forth to preach the pure Gospel in the midst of those benighted Romanists, who, with

blind fanaticism and deepest craft, are making such stupendous exertions to pervert us and our children from the faith! We display a noble spirit of hallowed enterprize in extending the church in regions where Christ is not named, and from whence there is no danger to be feared of any reprisal or aggression directed against ourselves. This is well. Let Jews and Gentiles be cared for. But what shall we say of the missionary policy which neglects the massed millions of Papists, who not only need the preaching of the Gospel as much as either Jew or Gentile; but who, unlike these comparatively harmless adversaries of the Gospel, are toiling in the very midst of us, and in the bosom of our Protestant families, and that with a vast array of men and means, all guided by the "one-man power," to wrest the truth of God from us and ours?

In England our brethren are beginning to show some signs of awakening to the error of this policy, as may be seen by the leading article in the issue of this Magazine in the preceding month. They are at last beginning to talk of "Continental Missions" in southern and central Europe. Would that there were any marked tokens that our American churches were rousing up to consciousness as to the appalling facts and the stern necessities of the case! What are we to expect, if nearly all the attempt at propagandism as between Popery and Protestantism is to continue, as it is now, on the side and in favor of Romanism?

It is indispensable that English and American Protestants should rise up and meet the proselyting endeavors of Rome on the spot where they are made. They must do it in pure self-defense. They must do it in pity to their own children and children's children. And

they must do it with the utmost energy of action, blended with earnest cries to God for help and success. *And more than this.* They must make a determined and vigorous onset on Romanism in its own chief seats and strongholds. While Hannibal was hovering around the gates of Rome, and keeping the republic in imminent peril of destruction, Scipio saved his country by boldly transferring the seat of war to the neighborhood of Carthage. If we would save the commonwealth of Israel, we must cripple and paralyze the remoter operations of the Papacy by striking home to its head and heart. So only can the monster die.

Almost the whole activity of evangelical Protestants of every name in America, so far as it is distinctly organized for this purpose, is concentrated in the efforts of the AMERICAN AND FOREIGN CHRISTIAN UNION. And sad it is to remember that the whole amount contributed and expended by them in our work at home and abroad, last year, but little exceeded *seventy-five thousand dollars*—a sum less than Rome is every month expending to win our soil, and to subject our people to the thralldom of her accursed superstitions and soul-destroying idolatries!

Ought this disproportion of effort between the friends and foes of truth to last? American Protestant! Lover of liberty and truth! Friend of God and the souls of men! Bible Christian! Whoever thou art, ask thyself whether thou hast done thy whole duty in this work of missions. Unless thine eyes are blinded, thou canst give but one answer to this question. And unless thy convictions are stifled, thou canst not keep back thy prompt and efficient aid. God help thee to see and do thy duty!



## ST. CUPERTIN.

For many centuries the Romish church in France has had a liturgy of its own, differing very considerably from that in use at Rome and in the Popedom generally. The difference consists chiefly in its being less disfigured with superstition and foolish monastic legends. To this "Gallican Liturgy" the French have been much attached, because its use contributed to preserve the comparative independence of the Gallican church. Within a year, however, the ultramontane party, or jesuitical faction, have succeeded in their long struggle to supplant the Gallican ritual, and introduce the Roman ritual in its stead. One consequence of this change is, that many of the dissatisfied French are disgusted with the superstitious legends thus obtruded upon their devotions.

In the *Journal des Debats*, an able and influential paper at Paris, a recent writer makes loud complaint on this score. He states that among the number of saints and miracles which had been till now unknown to the people, and which the introduction of the Roman liturgy has foisted into the national worship, the *Univers* (the organ of the Jesuits) summons particular veneration to St. Joseph de Cupertino. The *Univers*, with reason, defies the somnambulists, magnetic mediums, or spiritualists, to imitate certain of that saint's marvelous miracles. He healed the sick, inspected consciences, and if he met with any libertine, he made the wretch give forth an intolerable stench, which no washings nor even tobacco could dispel. But all this is nothing to St. Cupertino's customary and favorite miracle. "His feet," says the *Univers*, "could not stay upon the

ground without reluctance; and the least remembrance of heaven, where his thoughts and desires were, made the natural state to cease for him, by detaching from the earth his already spiritualized body. At such times they would see him raised up into the air to a height often considerable, in the presence of a crowd mute with amazement! The sight of the tabernacle, (the little cupboard on the altar in which the deified wafer is kept,) or of a crucifix, or of an image of the Holy Virgin, or the name of Jesus or of Mary pronounced in his presence, was sufficient to bring on this extraordinary phenomenon. It is hard to say whether he was more *on* the earth, or *over* it." This perpetual ascension of St. Cupertino, which made it difficult for him, as they report, to follow the religious exercises of his community, and which greatly bothered him in celebrating mass, had for witnesses, according to the *Univers*, the most distinguished personages of his time. It seems strange that some of his earth-cleaving brethren, when the gaseous saint ballooned it so unseasonably, did not resort to the simple expedient of holding him down by the coat-tails. It does not accord with our notions that such a holy man should have been so lacking in *gravity*, and so much given to "specific levity." In sending such a saint into the world, who could not make himself stick to it, divine Providence, says the *Univers*, appears to have become a "protestant" against skepticism and rationalism; and that pious print adds that his life "has come to us just in time to refute their objections."

The sensible writer in the *Journal des Debats* is of opinion, "that if the

liturgy newly introduced into our dioceses must be judged of by this specimen, it is just fitted to diminish the religious sentiment among our population. It will, unhappily, incline people to involve in the same suspicion the most sublime and salutary truths of religion with these gross superstitions; and certainly it cannot increase the veneration of men toward the Deity, to exhibit him as reduced to making protestation

against unbelief by the capers of St. Cupertin."

We could almost sympathize with this writer in his vexation and chagrin on finding his new prayer-book "farced with such a gobberidge of nonsense," but for our thinking how easy and obvious is the way of redress, by washing his hands of the whole concern, and becoming a Bible Christian—one whose faith stands in the word of God.

### LA SALETTE.

Our readers have probably often met, in the public prints, allusions to the marvelous doings at La Salette, a mountain in the bounds of the French diocese of Grenoble. Perhaps they may be interested in a concise account of the affair.

Some three years ago, two poor children, a girl of thirteen and a boy of eleven, were tending cattle on the banks of a rivulet. When the bell of the distant village-church rang the *angelus* at noon, they ate their dinner, and fell asleep in a spot where there used to be a spring, then dried up. On awaking, they went to find their cattle, which were grazing safely on the side of the mountain. Returning to the spot where they had slept, they saw it, as they say, filled with a bright cloud. Presently the *nimbus* opened, and revealed to their view a beautiful lady sitting on a rock at the bottom of the dry basin. This, of course, was the Virgin Mary. On her brow was a garland of roses. She was arrayed in a golden apron, over a silver dress spangled with pearls. This is not the orthodox garb in which the images of the Virgin in the churches are usually rigged by their sacerdotal milliners. Of course the frightened children did not recognize her, and

were about to run away. Coaxed, however, by her gentle tones, they ventured back; and were still more amazed when she told them, in French, that she was "the Mother of God." She further informed them that she wished, through them, to make a revelation to the people. The substance of the revelation was, that the potatoe-rot was a judgment sent upon the people for breaking the Sabbath. She had some trouble in making the children understand her more classical French, as they spoke only a very barbarous *patois*, or provincial dialect. Having charged them to make known what she had told them, the vision *vamosed*, and the water resumed its flow into the dried-up fountain.

This is the tale. The children told it; the priests caught it up, and made it ring again. Houses and chapels were reared on the now sacred mount. Pilgrims thronged from all quarters to pray at the hallowed spring; and the priests drove a brisk trade in selling vials of the holy water, which possesses wondrous virtues.

Some of the neighboring priests, however, were ashamed of this clumsy fable and disgusted at the imposition practised upon the credulous, and they set themselves to expose and remove the

scandal. The abettors of the pretended miracle have accused these gentlemen of being instigated by jealousy, because the rush to La Salette had carried away the customers who used to flock to the shrines attended by those who oppose the children's tale. The publications of these gentlemen, however, indicate nothing but honesty of purpose, and they have been sustained by repeated decisions in the courts of law. One of them, the Abbé Deleon, issued a pamphlet showing that the miraculous apparition was gotten up by a crack-brained nun, one Mademoiselle de Lamerlière, who presumed to personate the Virgin. He explained her juggling operations, produced the testimony of the tradesmen from whom she purchased the peculiar articles of her dress and whatever else she wanted to carry out the illusion, corroborated by other details in regard to her character and conduct. Taking this up as a libellous assault, she brought a suit for defamation against the Abbé before the court at Grenoble, and sued for damages to the amount of 20,000 *francs*. The case was tried last year. Some very queer testimony was given in. One witness for the prosecution, the Abbé Lemonnier, deposed that he had seen sixty thousand pilgrims at La Salette pass a whole night in prayer, with their knees in the snow and their heads in a fog, (which last might have been true in more senses than one,) *and yet not one among them all took cold!* After a full trial of the case, the Abbé Deleon was honorably acquitted. Mademoiselle de Lamerlière appealed to a higher tribunal, and the second trial came off last May. The court sat with closed doors, excluding the public and the reporters for the press, assigning as the reason

an unwillingness to bring any more scandal upon the church. This is a speaking fact. What must those details have been, which were so unfit to reach the ear of the public! The sentence, however, has been published, and it fully confirms the decision of the court below in favor of the defendant.

So much for the chief person in this holy hoax. As to the children whom she used as tools, they were soon spoiled by the notice they attracted. Mélanie, the girl, has gone off with an Englishman, who has made her his prey. The boy, Maximin, has also turned out very poorly. A precious set of *dramatis personæ!*

When in Italy, we were much surprised at the odd and ingenious argument of a priest in defense of the "pious frauds" so much practised in the church of Rome. He did not vindicate them, as Pascal says the Jesuits did, on the ground that lying is a virtuous economizing of the truth, a commodity so precious that it is a sin to squander it too freely. Our subtle Italian seriously argued that the church is engaged in a warfare with Satan; and in this warfare, as in any other, all stratagems are lawful, and that the use of deception is only beating the devil with his own cudgel, and serves him right! We were aware that the monkish crew were great adepts at lying, but we doubted if even they were a match for the old Deceiver at his favorite weapon. Such practices, and such arguments in support of them, are among the marks of the Beast, "even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

## FOREIGN FIELD.

### BRAZIL.

The public mind at Rio Janeiro has been much stirred by a scandalous affair. A young woman, Marguerite Kerth, married to Mr. Schopp, a German, applied to the Bishop of Rio, telling him that she wished to renounce the Protestant for the Catholic faith. The prelate consented, and the abjuration was pronounced. It appears that he made no inquiry as to the motives of the woman in taking this step, nor even as to her moral character. She has proved to be but a sorry acquisition. Soon after, the woman came back to the Bishop, and demanded his permission to intermarry with a Mr. Franklin Bresiliero Jansen Lima, a Romanist. In other words, to call the thing by the right name, she asked the prelate to sanction adultery. It would seem that such a request ought to have opened the eyes of the dignitary, and made him regret that he had taken such a person into the bosom of his church. Not at all. Considering marriage to be, not a civil contract, but a religious *sacrament*, which can only be administered in his communion, and that consequently every Protestant marriage is null and void, and the issue illegitimate, the prelate authorized this woman to contract the new marriage, which accordingly took place. These are the acknowledged facts.

The press at Rio was greatly moved, and rose up with remarkable unanimity against this decision of their Bishop. The *Comercio*, the most moderate and influential of the journals in that capital, devoted to this question some five or six articles in the space of ten days. The Bishop attempts to justify his con-

duct, and maintains its strict legality. "I gave her this permission," says he, speaking of the woman Schopp, "by a letter of the 27th of January last; because, all the customary measures having been taken, there appeared to be no canonical bar between the said Franklin and Marguerite; and because the so-called marriage of the latter with Schopp was evidently null, having been celebrated contrary to the rule of the Council of Trent, published as law, and always observed in this empire."

Thus, according to the Bishop of Rio, Papal law necessarily and logically draws this scandalous consequence, that a bond, valid in every part of Germany, may be sundered in Brazil by a mere act of abjuration, sincere or not. In other terms, the Romish church, wherever she can carry out into practice her settled principles, authorizes what in every country in the world would be called adultery. Public opinion in Brazil is much occupied with this state of things, and on all sides demands the introduction of civil marriage, or at least a revision of the existing laws.

### IRELAND.

The Lord continues to bless the labors of the different Societies which are engaged in evangelizing this country. At a meeting recently held in Geneva, Mr. Coughlan, Secretary of the Irish Church Missions Society, stated that forty-seven ministers, and more than three hundred Bible-readers or lay evangelists, were at work; and that the list of converts from Popery now exceeded fifty thousand. Popery is also weakened still more by emigration. In

the diocese of Tuam, in places where there used to be less than a dozen Protestants, large churches have been erected, and are filled with devout worshippers. In Dublin the work has made such an impression, that the priests, in their desperation, are stirring up mobs to break up the meetings and Sunday-schools by violence. Such things are an indication of the power of the good work, rather than a check upon its progress. When Satan "rears up" in this way, it is certain that he feels his kingdom to be endangered. We may add, that the famous Dr. Newman, the ablest and most zealous of Papist perverts, lately declared that ten thousand Irish colonists had abandoned the Romish church for the Protestant worship in the single State of New-York. He probably got his statistics from some of his brethren here; but we doubt not, if an exact return for the last thirty years could be obtained, the number would be found much larger than this, especially if the children of the converts were to be counted.

### BELGIUM.

There is a singular state of things in this thoroughly Popish country; so Popish, that in 1830 a political revolution was gotten up under priestly influence, which rendered the country independent of Holland and its Protestant government, in order to secure a more complete ascendancy to the church of Rome. Yet, strange to say, it is from that date that the revival of Protestantism began. Protestantism, which had once greatly prevailed in those countries, was well nigh extinguished in the blood of the countless martyrs slain when the Netherlands were subject to the merciless Spanish rule; so

that scarcely a visible relic of the Reformation remained at the revolution in 1830. Since then, some forty churches, several of them quite large, and all animated by a zeal for the truth of God and for the souls of men, have been gathered. This good work goes on apace. Within the last three months *twenty* converted Romanists have been admitted to the Lord's supper.

But besides this movement of proselytes coming out from the Romish corruptions, and protesting against them, there is another and more general movement in the body of the national church itself. In 1830, the liberal party, who were no bigots, joined with the clerical party to secure the independence of their country. Since then, these parties have been quite antagonistic to each other. The priests have striven to aggrandize their order, have succeeded in getting the control of nearly all the arrangements for public education, and in acquiring the supremacy over the cabinet and parliament. The liberals have opposed them with great determination and ability, but with little success. They are, though not all of them, deeply infected with infidelity. Knowing nothing of the Bible, which they have not read,—having no understanding of Christianity, except as it is caricatured by Popery,—they look upon religion as mere superstition and priestcraft. Nevertheless, they retain their formal connection with the established church, though contending for freedom of thought and speech, and for political liberty, against the aggressions of the hierarchy. Their strength is in the populous cities, and among the State universities, and the educated classes. The sway of the priests is chiefly among the working classes in the towns and the agricultural population in the country. Sus-

tained by these ignorant masses, and controlling their suffrages at the popular elections, the Bishops have secured a considerable majority in the Legislature, and have also the ministry on their side.

The conflict is between mind and numbers. It has recently come to a very singular crisis, though the end is not yet. The clergy induced the Government to propose a bill in Parliament, the object of which, though very artfully framed, was to bring the charitable institutions of the country, and rich endowments, with the power and influence which naturally go with such things, under ecclesiastical management and direction. The projected law was under discussion for many weeks, through which the liberals resisted it strenuously at every stage, till at last it passed its second reading by a majority of two to one. The public feeling, which had been rising to a great pitch of excitement, hereupon came to an outbreak. A "mob of gentlemen" forced themselves into the chambers and tumultuously broke up the session. The Pope's nuncio, who was present, was loudly hooted; and in great terror, like poor Bedini in New-York, sought safety in flight and concealment. The mob, with loud shouts of "Long live the King!" who is highly popular, and with fierce cries of "Down with the Jesuits! Down with the convents!" filled different parts of the city with tumult. Beyond this, no violence was offered to the person of any one, nor to property, except that the windows of the Jesuit quarters were broken. Quiet was at length restored by a harmless display of the military; and still more by the wisdom of the King, who prorogued the Parliament for a month. The disturbance was not confined to Bruxelles, but repeated itself in most

of the chief cities, as Liege, Ghent, Antwerp, and others. Even from the most bigoted towns, such as Louvain and Bruges, the town-councils have sent in earnest remonstrances to the King against the projected law. The clergy have sustained a severe defeat on a favorite measure, on which they were ready to stake everything. It will soon be seen whether this sudden breach can be healed, or whether it will widen till the whole fabric of priestly domination shall fall into ruins.

### FRANCE.

The annual meetings of the different benevolent associations supported by the Protestants of France, indicate decided progress. As these meetings have been duly reported by the foreign correspondents of our different religious newspapers, we shall not need to go into the details. Our esteemed brother and fellow-laborer, the Rev. Dr. KIRK, spoke in French at six of the meetings, though laboring under a severe cold. His glowing sentiments appear to have met with warm approval.

The Evangelical Society has been much occupied, during the past year, in struggling to establish the rights of conscience and liberty of worship. But while they have succeeded in obtaining the re-opening of several of their churches which had been closed for years by the mandates of the police, other churches in other places have been arbitrarily shut up, and the introduction of Protestant worship into towns where it was newly attempted has been suppressed by the civil authorities. One minister states, that *since 1852 religious freedom has been lost in France*. In his department, all the Protestant churches, with one exception, have been shut up by armed force. The meetings are rigor-

ously interdicted, and the people have to assemble in the depths of the forests or among lonely hills of rock, to avoid persecution by arrest, fines, and imprisonment.

In the *Archives du Christianisme* for May 23d there is a most interesting report of a trial of three faithful servants of Jesus Christ before the *Tribunal de Jonsac*, (Charente-Inférieure,) which occupied three days. The party principally accused, M. Massy, Jr., a layman, was charged—1st, with having held a religious service in a private house without legal authorization; 2dly, with having spoken disrespectfully of the apostolic and Roman Catholic religion; and 3dly, with having insulted a priest salaried by the State. The second defendant, Mr. Ledoux, was charged with being present with M. Massy at his first-named offense; and the third defendant, Mr. Rambaud, was arraigned for suffering his house to be used on the occasion, though it appeared he was not at home at the time, and knew nothing of the matter till after it was over. In his defense, M. Massy showed, first, that the concourse of persons beyond the number of *twenty* (which made the meeting illegal) was not anticipated by him, and that it was beyond his control, having been occasioned by the curiosity of the people excited by the denunciations of the parish priest, who had proclaimed him from the altar a wolf and a demon. On the second charge, he clearly showed that he had said nothing in regard to the Romish religion beyond what was justified by the acknowledged rights of discussion. As to the third charge, it was proved that it was rather the priest who insulted him. A most admirable and eloquent plea, reported in full, was made for him by the Rev. E. de Pressensé, a minister of the Taitbout

chapel in Paris, who was permitted to speak in M. Massy's behalf. His *plaidoyer* shows that his eminent pulpit eloquence is not superior to his forensic ability. Two professional advocates also spoke with great energy and warmth in behalf of the defendants. In giving sentence, the court acquitted M. Massy, Jr., on the second and third accusations; but on the first, of celebrating unauthorized worship, condemned him to a fine of three hundred *francs*. Mr. Ledoux was sentenced to pay fifty *francs*, and Mr. Rambaud sixteen *francs*. Dissatisfied with this decision, the public prosecutor has appealed the case to a higher tribunal. The written *constitution* of the French empire guarantees to all religious equality before the law; but the laws, especially as interpreted and applied by many of the legal functionaries, do not recognize this just principle. Hence these crying abuses, so disgraceful to the imperial government and the nation.

Among the *oddities* of Popery, one of the latest, which will seem scarcely credible to some of our readers, though it is a fact perfectly authenticated, is a Jesuit raffling himself off in a lottery! Lotteries for building churches are not uncommon in Europe. We have seen at Rome a Cardinal presiding publicly at the drawing of the lots. But this case is original and *unique*. The Jesuits are building a church at Paris in the *rue de Sèvres*. Being in want of *l'argent* to complete it, and having nothing else of any value to offer, they have advertised a raffle, of which the tickets (price one hundred *francs*) can be bought only by ladies. And the prize is the Rev. Father Lefevre, a lent-preacher of some note, who is to be at the disposal of the lady who wins him for three whole days, during which he will, for her benefit, preach, pray, meditate, go

on pilgrimage, etc., etc., as she may demand!

A Gallican paper, the *Observateur Catholique*, commenting on a letter from Berlin which says that in Austria conversions to Protestantism have increased rapidly since the last *concordat* with the Pope, remarks as follows: "We should be surprised if it were otherwise. The progress of Protestantism must necessarily correspond with that of Ultramontanism. In France it is the same, and the Protestants have made great progress among us for some years past."

On the 11th of April a new and handsome chapel was dedicated to the Protestant worship near the Luxembourg Palace, in Paris. It will contain above six hundred hearers, and has school-rooms and a parsonage connected with it. This is the result of much toil and self-denial. It owes much to the zeal of M. Rossetir de Saint-Hilaire, a professor in the College of the Sorbonne, and formerly a Romanist. We are gratified to find that the *Académie Française* has just conferred upon this gentleman the Morin prize of three thousand francs, annually awarded to the author of the best historical work in French which may appear during the year. The work, in this instance, is a History of Spain; and it was while engaged in the researches preparatory to this work that the talented author was led to know the truth and to embrace Protestantism. "Them that honor me, I will honor," saith the Lord.

The evangelical church of Lyons, a most active body of missionary Christians, numbering above six hundred communicants, mostly converts from Popery, dedicated their new central house of worship on Sunday, the 5th of July. It has been two years in building, and will accommodate above one

thousand hearers. It was a holy and joyous festival.

## SPAIN.

"According to the *Espana*, a very pious paper, upward of fifteen Spanish churches, including the cathedral of Segovia, were robbed during the month of March. In that of April seventeen were robbed, including the cathedral of Burgos; and the valuable sabre of General Urbistondo, a testimonial of his services, was stolen from his corpse while the funeral service was being performed over him in the church of San Martin, at Madrid! The *Espana* has not yet ascertained the number of churches despoiled in the month of May. As some set-off to this startling amount of sacrilege, which testifies at once to the religious feelings of the population and to the excellence of the police in this most Catholic country, it is satisfactory to read in the *Regeneracion* that a few days since, some further ceremonies took place in the Chapel Royal on account of the celebrated nail—one of those with which the Savior was attached to the cross. The invaluable piece of iron 'was carried in procession and placed upon the high altar, and mass having been said, was adored by the Queen and King, the Princess of the Asturias, the Duke and Duchess Montpensier, and their three daughters.'"

## GERMANY.

The Bishops of Southern Germany, in their pastoral letters, are warning the faithful not to intermarry with Protestants, nor to attend their places of worship, nor to countenance any mixed schools, nor to suffer the interments of Protestants in cemeteries where the Romanists are buried, nor indeed to hold any friendly intercourse with heretics. It is their desire to stir up hatred and strife in all such social relations. In Silesia, however, the secessions from the Romish church have been very numerous of late years, notwithstanding the strenuous efforts of the



Jesuits to counteract the movement. According to last year's statistical accounts, 894 conversions from Popery took place. Within the last eight or nine years, some fifty priests in Australia and Bohemia have renounced Romanism, and fled to Prussia or America. This movement commenced at Prague, and still goes on.

### GENEVA.

The Evangelical Society reports *fourteen* converted Romanists received into the church on the 9th of April last. An interesting work of evangelization is going on in Savoy. The evangelists encounter an astonishing ignorance of religious truth, even of the expiatory sacrifice of Jesus Christ. In many places there are religious awakenings. The Society is also doing a good work in France, where their missions have not been much hindered by the intermeddling of the police. They are vehemently urged to undertake an extensive mission among the decayed churches of the old province of Poitou, where the encouragements to such labor are very great. But they shrink from becoming responsible for expenses which it may not be practicable for them to meet. Would that we in America could supply them with the means! Why is it that we cannot? Why is it that our churches, so rich, and in many things so liberal, do not supply our treasury, so that it could set in motion the agencies which Providence has furnished, and which are waiting to be employed?

### WALDENSES.

We have just received the annual report of the "Table," or executive body of this church, made to the Synod, convened at La Tour on the 10th of May. It indicates much activity and

prosperity, both in the interior and exterior work of this interesting body of disciples. Many of our readers may be aware that steps have been taken to purchase land in Pennsylvania and Virginia, on which to settle colonies of the poor Waldenses, who win a meagre subsistence in their narrow and sterile Alpine valleys. We have had our reasons for not sympathizing in this movement. First, the recent sale by the Sardinian Government of the immense estates of the suppressed convents has opened to the Waldenses a field of emigration very near their present homes, which they can reach with little expense, which is better adapted to their tastes and habits as agriculturists, where they can remain in the communion of their venerable church, and do much to diffuse the leaven of the Gospel among their Sardinian fellow-subjects of the Papal persuasion. Secondly, they are "the salt of the earth" where God has placed them; and though we need such seasoning in America, it is more needed there than here. If Abraham could have mustered ten righteous men in Sodom, he surely would not have counseled any one of them to migrate to some less depraved community. The Waldenses are at present the chief visible hope for the evangelization of upper Italy. Let them remain there, and receive our liberal aid in fulfilling this great mission. The Report of the Table, now before us, says: "The projects of emigration, which threatened to transport a considerable part of our population to the New World, have been chastened in spirit under the teachings of sad experience, but which we fondly hope will have salutary results. It begins to be understood that there is, quite near us, abundance of excellent soil, which only needs willing hands for its cultivation."

The work of the Waldensian evangelists appears to be wisely planned and executed with energy. It is now just reaching a condition of greatly increased efficiency, by the recent or approaching completion of new church-edifices at the principal stations, which are also the principal cities of the kingdom. The prospects for the future are very cheering. We trust that it shall be seen that God has preserved through such terrible persecutions this precious remnant of the scanty piety of the middle ages, that it may gloriously fulfill the promise of the motto on the seal of their Synod—*LUX IN TENEBRIS*.

### SARDINIA.

The following appears in the *Independante* of Turin, of the 31st ult. :—

"A great scandal took place lately at Fara, in the province of Novara. Francesco Portigliotti, a Protestant, having died without having consented to abjure his religion or confess, burial in the churchyard was refused to him. A handful of fanatics proceeded to the house of the dead man, carried off the corpse in the most unseemly manner, and cast it into the ground behind the churchyard as if it were a dead animal. The mayor and the troops remained indifferent spectators. It might be inferred that they approved of this scandalous act. We trust that the Minister of the Interior will adopt energetic measures to prevent a repetition of such acts. They are unworthy of the age and of the country."

We are glad to find that the Government, true to its just and liberal character, has interposed with vigor to correct this abusive proceeding. The *Staffetta* of Turin announces that the Piedmontese Government has dispatched stringent orders to the authorities of Fara to have the body of the Protestant which had been tumultuously interred outside the cemetery of that

place, exhumed and decently buried within the walls of that cemetery.

Even at Turin, a comparatively enlightened place, bigotry is not extinct. Mr. Bert, one of the three Waldensian pastors there, wished to open a prayer-meeting in a certain section of the city. He succeeded with great difficulty in engaging an apartment, so great was the fear of displeasing the priests. But no sooner was the meeting assembled, than a clamorous rabble surrounded the house, howling and crying, "You want to steal Catholic children! you come to buy souls for Satan!" The rioters would have broken into the house but for the intervention of the police, who promptly restored quiet.

At Chieri, about seven miles east of Turin, there are some twenty Jewish families. These, like the other Jews in the kingdom, are much afraid of having Popish servants in their houses; because it has repeatedly happened that such servants have secretly taken Jewish infants to the church, where they were baptized and registered as Christian children, and were afterwards claimed and taken away as such. These families, therefore, endeavor to get their servants from the impoverished Waldensian valleys. One of their pastors came from Turin to see to the religious instruction of these poor servants. He was roughly encountered by a mob of the villagers. The vicar of Chieri, telling the story in one of his church papers, boasts of this faithfulness on the part of his flock, and says, "If he" (the Waldensian pastor) "returns, I am sure there will assemble a yet greater crowd for the same purpose, and protest against that intrusion."

We have quoted above the popular cry about "buying souls." The priests have so often repeated this absurd assertion, that the people really believe

that the Protestant ministers pay a certain price (300 francs) to each convert for his soul. A woman from Biela, thirty-five miles from Turin, actually came to one of the Waldensian pastors, and with the greatest simplicity stated that she came all that distance to deliver herself and children up to him; and when asked for an explanation, she replied, "The father (priest) said in his sermon that you buy the souls of the Catholics for 300 francs each. As I am very poor, I came to sell you my soul and those of my six children, altogether seven souls, for which I require 2,100 francs." The poor minister had hard work to convince the deluded woman that her priest had imposed on her credulity.

As an offset to this tale about the "trade in consciences," we translate the following from a French newspaper:—

"VINSOBBES, March 30, 1857.

"MR. EDITOR:—On the 15th of December, 1856, at six o'clock in the evening, accompanied by a member of the Presbyterial council and a member of the Catholic *fabrique*, I went to the house of the curate. After the usual greetings, the following conversation took place: 'Mr. Curate, Miss Marie M\*\*\*,' (the name of a young Protestant whom they had been trying for some time to draw over to Popery,) 'has charged me to return to you this gold, which she received from your servant.' The curate took the little paper, containing three *louis* and a medal, without saying a word. 'Permit me, on this occasion, to add,' I continued, 'that in sending back this sum, Miss Marie M\*\*\* begs you to pursue her no more with your proselytism.' The curate sought to justify his course; but having fulfilled our errand, we left him.

"I have thought, Mr. Editor, that this fact might serve as a reply whether to the attacks of the *Univers*, or to the assertion of a certain Bishop, who this last year accused the venerable company of the pastors of Geneva of buying up conversions. It is

for this reason that I send you this statement. Accept, etc.

"SARRUS, *Pastor*."

## ROME.

### INDUSTRY AND RELIGION.

Last autumn there was an exhibition at Rome of the products of industry of the Roman States. "*La Gazette de Savoie*," a Catholic paper whose Romanism is enlightened, and which zealously advocates a true progress, has published two articles on the exhibition, under the title of "Industry and Religion," the spirit of which appears in the following passages:—

"Let us congratulate ourselves that we no more live in that time when the *Inquisition* put the immortal Galileo into a dark prison because he dared affirm that the earth revolved round the sun. No one now says, as did Gregory XVI., the late Pope, that steamboats are an invention of the devil. The countess Ruspoli has no more nervous attacks from breathing the air of a city lighted by gas. There was a time when the Roman priests attempted to prove that *Adam sinned on a certain Friday at 6 o'clock, and was expelled from Eden at 9 o'clock*. Now all is changed, or at least changing: Cardinal Antonelli speaks of *credit mobilier, stocks, zinc paint*, etc. This is a good change! Rome is turning herself to trade, railways, progress; Rome shall then turn seriously to religion!

"We see the members of certain religious orders astonished at what we say, and inquire, who is religious if Rome is not? Well, my friends, if true religion consists in reciting with distraction some litanies in the most magnificent temple in the world, and in kneeling down with a sorry countenance in the street at the approach of

any man having on a cassock or a monk's habit, then doubtless the Romans are the most religious people in the world. But if it consists rather in a life of industry, intelligent and free, with a feeling of gratitude and love to the Author of all things, which translates itself into true prayer and deeds of kindness, then do not speak of the Roman people. Look rather to France, England, America; or even about us, in Savoy, Piedmont, and Switzerland. We are obliged to acknowledge that the most industrious and active populations are these, where also we shall find religious principles the most deeply rooted.

"'Industry and Religion,' are two terms not only compatible, but yet necessary one to the other: the one is the complement of the other. If we examine history, we shall find that with fanaticism, i. e. a forced religious feeling, the most absolute ignorance prevails, and misery, which is the consequence of apathy and general brutishness. But wherever the love of labor imparts its beneficent influence, there religion appears to us surrounded with new attractions, and not perched on a throne covered with blood, fit only for the sullen despots of the dark ages.

"Notwithstanding the division into many sects, separated often by theological trifles, there does not exist a

more religious people than the American. The husbandman, the manufacturer, the trader, in America, never separates himself from that book which is above all—from the Bible, in which he learns to do better. What we say of the United States can be applied to every country of Europe where labor is in honor. 'Work is praying,' says an old proverb; we add that there is no true prayer without working; idleness is absolutely incompatible with religion. Alas, for the whole race of monks and nuns!

"The court of Rome," concludes *La Gazette de Savoie*, "judging from this recent industrial exhibition, seems penetrated with these truths. She is shaking from the long torpor which has transformed the environs of Cæsar's city, once the garden of Italy, into an arid and pestilential desert. Railways, which are soon to traverse the pontifical states, the electric telegraph, the development given to trade and the arts, all these things indicate the coming of a new age. Rome understands that she has no chance of safety but in destroying that dreadful wall erected by fanaticism and intolerance, which has made of her a European China, quite inaccessible to all real progress. In waiting and hoping for the reign of liberty, let us rejoice, for

*"Industry is in the Vatican!"*

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## HOME FIELD.

Few of the American people, comparatively, have given much attention in past time to the un-American character of the Romish church. With their characteristic liberality, our citizens have looked upon it in the light in which it has been set forth by its mem-

bers and particular friends. They have regarded it very much as they have regarded other denominational organizations.

It is true, they have had their strong misgivings, at times, lest at last it might prove to the nation as injurious

as it had been to the nations of the eastern continent. Recently these feelings of distrust have become more general, and more distinctly marked. The extravagant claims of the hierarchy, and the denunciatory and defiant tone of the press in the interest of that church, have of late forced inquiry into its nature, its structure, and designs, on the part of our people in many quarters where previously it had attracted but little attention.

This inquiry we regard as a favorable sign of the times. Investigation in this direction cannot fail to do good; and we think the following article, furnished by a correspondent who understands the subject well, will be read with interest, as it will serve to aid in the formation of a just estimate of the church under consideration, in its relation to our country. We ask for the article a careful and candid perusal. Let it be read, and let its arguments be fairly weighed and allowed their due influence. Give all their due, but give no more to Rome than to evangelical Christian denominations.

### **CAN THE ROMISH BECOME AN AMERICAN CHURCH?**

"In answering this question, I design to show the true position of the Romish anti-church in the United States, and to maintain that it cannot become Americanized, but must always remain what it is—Roman in its nature, character, and selfish spirit of universal dominion.

"The questions plainly and fairly before the country are, Shall the American people become the subjects of the Pontiff-King of Rome? or, Shall the Romanists become the true and loyal subjects and citizens of the United States, owning no foreign allegiance? However politicians or nominal Christians may ignore these questions, they stand forth in bold relief upon the horizon both of the church and of the country at large,

and must be speedily answered, as we value our political as well as religious rights.

"The position of the Romish anti-church in the United States is anomalous, and different from that of any other religious body in our midst. The Romish hierarchy claim that they are, *par excellence*, the truest friends of liberty and republicanism, and that no system can better sustain and subserve the cause of civil and religious freedom than the Romish. The glaring effrontery of this absurd and deceitful claim is only equalled by the bombast with which it is uttered, and the specious methods adopted to allay the suspicions of the American people. The truth is, that the claim itself, and the means employed by them to uphold it, are alike contradicted by the facts of history and observation, by the canons and creeds of their system, and by their practice in Romish countries, and here as far as they yet dare.

"What is the true position of the Romish anti-church in this republican land? It is briefly this:—It is a foreign body, with a foreign monarch at its head, a foreign hierarchy and priesthood, (generally,) a foreign language for its liturgy, and possessed of a spirit altogether foreign to our American institutions. The Bishops and priests swear allegiance to the Pope of Rome! how, then, can they truly take the oath of naturalization here? O, say they, we only swear obedience to the Pope in spiritual matters; in temporal, we own the authority of the United States. The majority of them, however, are not held even by the (to them) nominal bond of an oath; they are not citizens in any sense. But do they not know that the Pope claims superiority in temporal matters as well as spiritual? Are they not aware that Papal bulls exist which expressly deny all Governments to be valid which have not his sanction? Now, as the immortal patriots of '76 forgot to ask his permission to establish this our republican system, is not our Government included in the Papal anathema? Do they not also recollect that the Pope claims and exercises the right to dispense with the obligation of oaths taken to a heretical Government? If this be true, how then can they free

themselves from the suspicion that, in any emergency arising, they might be obliged to range themselves on the Papal side rather than the republican. Do not the Papal claims, if asserted, conflict with the fealty of the Romish hierarchy and priesthood to our Government? Is it wrong to suppose that in the event of any conflict between vows made to the Bishop or Pope, and oaths to a Protestant Government, that the latter would give place to the former? When the character of the vows and oaths made to the Pope are considered, it will readily appear that every consideration arising in their minds would induce them to support the interests of the Papacy. There are individuals in the Romish priesthood whose deportment and character are such as to warrant the belief that they are men who most faithfully and devoutly endeavor to fulfill the awful vows they took upon themselves when they entered the priesthood. No eye but God's takes cognizance of the mental anguish they endure who preserve inviolate their vows of 'chastity, poverty, and obedience.' The trials of St. Anthony are constantly repeated in the case of every faithful and devout priest who keeps his ordination vows.

"In the nature of the case this must be so. They are striving in vain to combat against a natural law of the Creator, and pay the penalty in their incessant and unavailing efforts to reconcile the canon of 'the church' with the law of God. In writing on this subject, I wish to be understood as speaking of the tendency of the system generally, and as willing to do justice to the few otherwise excellent men who may remain in it, because of the binding influence of Romanism upon their hearts and intellects. I admire while I deplore the untiring zeal, the constant assiduity, the persevering devotion of the Romish priests to the interests of their church. Would to God that such faithfulness, such love and ardor were displayed in a better cause, and that instead of lending their activity, zeal, and ardor to promote the interests of the Pope, and to establish a burdensome system of human rites and ceremonies, they would show the same devotion in behalf of

'Jesus Christ and him crucified!' They put to shame the lukewarmness and dilatoriness of many of those who profess to serve the truth as it is in Jesus. Romish priests, generally, never forget the interests of Mother Church. But all this zeal, it must be remembered, is in behalf of a system which is directly opposed to the spirit of republicanism and liberty of conscience. Having fettered their own consciences by vows which they think would be damnation to break, they wish to fetter the consciences of others.

"The first principles of American republicanism, viz: the right of man to govern himself in matters of state, and his direct responsibility to God alone in matters of religion, they utterly disavow in the published acts of councils, canons, bulls of Popes, etc. When, therefore, any individual, bishop, priest, or writer, even the redoubtable Brownson, denies this assertion, their *ipse dixit* is of no value. The dicta aforesaid are the reliable statements of their doctrines, and are eminently anti-republican and anti-Christian. The principle of monarchy, or of the one-man power, runs through every vein and artery of the Papal system. The people submit implicitly to the priest, who is the keeper of their consciences. The priest submits to the Archdeacon, or Bishop, who is his spiritual father; the Bishop is in subjection to the Arch-Bishop, and the Arch-Bishop to the Pope, who is the *Rex-Pontificus*, or King-Pontiff, having absolute and unquestioned power.

"Now I would ask any candid mind, is not this a monarchical church? Is not this system parallel to that which obtains in monarchies? How, then, can it be republican? The people cannot choose their own priests; they must take whoever the Bishop sends them. The priest cannot go, or stay, as he may think duty calls, but only as the Bishop appoints. Even the Bishop cannot be sure that his house shall stand: he may receive a mandamus from Rome, summoning him thither, perchance to be immured in a convent or a dungeon, for some fancied neglect of his monarch's interests. Is this republicanism?

"But say Romanists, this is according

to the rules of our church. This is just what we say; their church orders it so, and they obey. But such an association is not compatible either with democratic institutions or Christian liberty; and yet the ranting Celtic Arch-Bishop and Bishops of the Romish Antichurch pretend that they are the only conservators of true liberty.

"The true church of Christ accommodates itself to the civil institutions of the country, but the Romish schism maintains all its monarchical character still. It has its Arch-Bishops and Metropolitans, just as in monarchical countries, and would fain accommodate our American ears to such titles as 'His Grace,' 'His Lordship,' 'His Eminence,' 'His Reverence,' etc. Why are these titles introduced here? They are unknown to us, and are anti-American. It is time that these matters were fully discussed, and the evil nipped in the bud. It is time that our secular papers should wake up to the fact, that in copying and giving currency to such titles they are familiarizing the American ear and eye to anti-republican distinctions, unknown to our laws and foreign to our institutions.

"We commend the following thoughts to all sincere lovers of the republic, and invite their serious attention to the position of the Romish church here pointed out.

"The Romish church at the period of the American revolution was but small, (having but about forty priests in the United States in 1790,) and should have separated itself from its mother church, as did the other religious denominations—Episcopal, Reformed Dutch, Methodist, etc. Owing to the political separation which then took place, those bodies were constrained, in order to conform to the new political institutions to which the Revolution gave rise, to separate entirely from the parent churches of England, Holland, and other European countries. Why did not the church of Rome follow their example? or if, as pretended, she is the very palladium of our liberties, why did she not set them the example of detaching herself from all contact with monarchy? We ask a reply from Irish Americans, and American Celts particularly.

"The church of England in the United States was subject to the See of Canterbury prior to the Revolution, but after that event was obliged to renounce that subjection in order to its existence and prosperity here. The American people would not permit interference from Great Britain, even in ecclesiastical matters, after the separation. WHY SHOULD THEY NOW PERMIT IT FROM ROME?

"To make the matter plainer, let us trace a parallel. Suppose that the Protestant Episcopalians and the Reformed Dutch of our land, instead of being guided and instructed by Americans, were for the most part taught and ruled by foreigners; and suppose that most of their Bishops were likewise foreigners; that their laws and canons, their rites and ceremonies, and the language of their liturgies, were likewise foreign. In addition to these, suppose that their Bishops and ministers recognized the Archbishop of Canterbury as their Metropolitan, or the Classis of Amsterdam as the source of ecclesiastical authority; and the Queen of England or the King of Holland as the earthly head of the church, and had taken a solemn oath to be obedient to them—how long would it be before every paper in the United States, not excepting the '*Freeman's Journal*,' would hold them up to universal reprobation? How long could they sustain themselves against the torrent of indignation which would roll in upon them from the American people?

"Yet this is PRECISELY THE ATTITUDE OF THE ROMISH CHURCH, AND IT SCARCELY ELICITS REMARK. Can any greater proof be offered of the consummate sorceries of the 'Mother of Abominations' than this, that she can so hoodwink professed Protestants that they will permit her to do with impunity what would not be tolerated an instant in others without eliciting the severest condemnation? The skill of the juggler or sorcerer consists in the dexterity of his deceptions; thus it is with the scarlet-colored sorceress who sits upon the *seven-hilled city*. 'The world wonder after the Beast, whose names are not written in the Book of Life.' Why is this criminal apathy in regard to the Romish apostacy? England is not inimical to liberty as Rome is; yet

Romish papers, especially the Celtic portion, are out in full cry against England, and strive to excite and prolong the traditional schoolboy aversion to English tyranny, as they term it. But, in reality, we differ from England chiefly as to forms of government, and not as to its essence. In religion, literature, customs, etc., we are as similar as transatlantic cousins can well be, but from Rome we are as diverse as the poles. Why this apathy, therefore? Has God given to us the spirit of slumber, because we would not be warned in time? We trust that in his mercy he will awaken the sleeping churches, and that they will come up to the help of the Lord against the mighty adversary, even 'Great Babylon' of the nations.

"The Episcopal and Reformed Dutch churches could not escape by pleading that it was only in spiritual matters that they owed obedience to the Queen of England or the King of Holland. In their case the people could not see any distinction between a King ecclesiastical and a King temporal, but would force them to renounce all connection, civil and spiritual. And WHY NOT WITH ROME LIKEWISE? They would say of any such pretended distinction, as the peasant did to the Arch-Bishop of Cologne, who was a prince as well as a Bishop. On hearing the Bishop swearing very lustily one day, the peasant seemed much surprised, on which the Arch-Bishop asked him 'what he seemed so much astounded at?' The peasant replied, 'At hearing a Bishop swear.' To this the Arch-Bishop answered, 'I did not swear as a Bishop, but as a prince.' The peasant then said, 'Well, my lord, when the devil comes after the prince, where will the Archbishop go to?' When this question is answered so as to prove that they went to different places, we will be able to see the distinction between swearing to the Pope as a spiritual King and not acknowledging his claim to supreme power. The truth is, the Romish system is essentially anti-republican. If the Romish hierarchy would make valid their claims to republicanism, they must do the following things, and these the American people will expect from them:—

"They must at once renounce their connection with *the Court and Church (!) of Rome.*

"They must curtail the system of Metropolitans and Arch-Bishops, which are of the monarchical form of government.

"They must renounce the lordly titles which they have commenced to assume among us.

"They must permit each church to manage its affairs by its own trustees.

"They must give up service in the Latin language.

"They must take the oath of citizenship, and that without any *mental reservation* whatever.

"They must consecrate their own Bishops without having recourse to Rome, and transact their own affairs without Papal interference.

"These are some of the first steps, and Americans will watch to see if they are done. But they will say, 'We cannot do these things: if we do, we lose our characteristics as the church of Rome.' But these things are necessary in order simply to republicanize them. They would not be Protestants if all these were done. The doctrinal errors and practical superstitions would still remain, and would require entire renunciation before they could become a Christian church. The above are proposed to them as necessary steps to bring their system into harmony simply with our republican institutions. If they cannot renounce the Pope, then they cannot become Americanized. That they cannot renounce the Pope, and be Romish too, is, I think, plain.

"To become Americanized, then, it is clear that they must abandon all those features which make them Roman; and that they will not do so, is perfectly sure. To *Americanize them*, then, is to *un-Romanize them*; and to *un-Romanize them*, is to *destroy the system*: consequently the position is a solid one, that THE ROMISH (ANTI) CHURCH CANNOT BECOME AN AMERICAN CHURCH: it is foreign in its nature and adjuncts, and must always so remain.

"But the interests of our country, not to speak of the church of God, demand that



they should cease all official intercourse with Rome. How shall this desirable result be brought about? Can crafty politicians of any party furnish an answer? Can sectarian bigots supply the method? Will time-serving men of any profession accomplish the necessary work? These agencies neither can nor will do anything towards it.

"THE AMERICAN AND FOREIGN CHRISTIAN UNION, by preaching the Gospel to benighted Romanists, will, with God's blessing, emancipate the enslaved masses, and the hierarchy will soon crumble into dust.

"T. B."

### GERMAN MISSION IN SAVANNAH.

The friends of our cause in Savannah are encouraged. The Rev. Mr. EPPING, our missionary there, is also encouraged. He says:

"During the last two months, the Lord has blessed me with many opportunities of doing good to those among whom I have been appointed to labor. The increase of our German population here has lately been very considerable, and I was fortunate enough to gain access to several families soon after they arrived here. In consequence of this we find the number of attendants at worship, and at our Sunday-school, largely increased, and many hopeful subjects are seizing the truth.

"The interest in our cause generally is growing constantly, and the rapid and promising progress of our church-building, manifestly adds much to the good prospect of our enterprise. At our late communion season the number of communicants was unusually large.

"On a few occasions I have unexpectedly met with some difficulty to overcome the prejudices implanted in the minds of the people by the Roman system against our Sunday-school, and against the books that are given to the children to read. The best means, however, to remove these, is to induce them to examine the books and judge for themselves; upon doing which, it is quite edifying to hear them say, 'We

did not expect to find such good things in those Protestant books, always having heard that there was nothing but badness and blasphemy in them.'

"On the whole, it is not so much of bigotry as of unbelief that makes the German Romanists opposed to the reception of the pure gospel.

"My experience in this field teaches me more and more to be thankful to Providence, because it was appointed for me to commence this work at a time when there was some prospect of mastering it—when the rank weeds of infidelity and immorality have not yet completely overgrown the good seed, nor the hearts have been altogether hardened like solid rock or a trodden path. Therefore, placing my entire trust in God, who has done already exceeding much for us, I hope the good work will continue to prosper, notwithstanding the numerous difficulties in my way, such as want of time, and a most unfavorable season.

"We have a scorching heat here now, and such weather, indeed, that nearly unfits even the strongest for hard work. The thermometer has for several days risen to 96°, and at nights it has not gone down below 82°. God grant that we may not again be visited by an epidemic, as a few years ago."

### MEXICAN MISSION SCHOOL.

This interesting school continues to flourish. It is situated in Brownsville, Texas, on the Rio Grande. Its excellent and self-sacrificing founder and teacher, Miss RANKIN, is encouraged in her work. From the following report it appears that there are now 35 Mexican girls under her instruction. She has others also under her care, and she devotes a good deal of time to missionary labor among the Mexicans who reside in the village where her seminary is located. In her report she says:

"Your letter and remittance have just come to hand, for both of which I return

you my sincere thanks. It affords me great encouragement to hear you say that the Board are greatly interested in my mission; and when that expression is attested by substantial aid in prosecuting it, I feel much strengthened to persevere, notwithstanding the many trials to which I am almost constantly subject.

"My path of duty, however, is brightening in prospect as I advance in it, and every day affords me fresh evidence that I am in the way in which God would have me go.

"My mission among Mexicans has never been urged upon me by external considerations more than by impressions somehow crowded on my mind, that it is the will of God that I should undertake to accomplish some good in their behalf. Hence I feel myself constantly thrown upon the arm of the Almighty; and when the people of God manifest an interest in behalf of the cause, it seems to me a direct expression of divine favor in regard to my efforts.

"I have now 35 interesting Mexican children under my daily instruction, and, I trust, not without producing upon them salutary impressions. Their minds I find to be susceptible of a high degree of improvement, and their hearts are very readily impressed with divine truth. I cannot but hope that there are hearts and intellects among this number which shall prove of immense value in the kingdom of God's dear Son. It is my daily prayer that the instructions communicated may be sanctified to them through the Holy Spirit, so that they may become 'trees of righteousness, the planting of the Lord, that he may be glorified.'

"My Bible and Tract distribution is attended with much satisfaction to me. The tracts which were last sent from the Tract Society are much better adapted to my object than those which I had formerly. They have a more direct bearing upon the importance and excellency of the Holy Scriptures, and are creating among the Mexicans a desire for the Bible. I receive frequent applications for that 'Book' which they have read about.

"In one of my excursions during the last week, I came to a haal at the door of which

sat a Mexican entirely blind. I spoke to him, upon which he received me with great cordiality. His wife brought me a stool, and I sat down with them, and told them I had brought some little books in their own language. They seemed much pleased, and requested me to read to them. I selected the Tract 'Study the Scriptures,' and read that portion of it which I regarded as peculiarly applicable to the blind man, inasmuch as the Bible possesses an influence to enlighten man's darkness and to administer consolation to all who are burdened with the troubles and sorrows of life. His frequent exclamations of 'Bueno!' induced me to hope that he in some measure appreciated what I read. After I got through, he asked me if I had the 'Biblia Sacrado,' of which I had been reading. I told him I had, and he urgently requested me to bring him a copy. I accordingly went to him with a Bible last evening. He immediately recognized my voice, and bid me a hearty welcome. He seemed truly thankful for the gift, and as some of his family can read, I hope he may derive much and permanent benefit from it.

"I often feel the want of tracts having a direct bearing upon the errors of Romanism. In one instance not long since, as I was out upon one of my missionary walks, I came to a Mexican house where I found a family setting around the corpse of the wife and mother, who had died the day before. A wooden cross was erected on her breast, and at her head and feet were placed burning candles. I was much struck at the sight, and deeply affected by the apparent grief of the family. I shrank from increasing their sorrow, by telling them that their efforts for benefiting their deceased friend were unavailing; and although I had the Bible in my hand, I left them without imparting that important truth.

"If I had had a tract exposing the error of purgatory, and explaining the future state of the soul, as taught in God's word, it would have been well, and I could have used it to advantage. I wish very much some able friend to the cause would take in hand furnishing a set of tracts treating upon the most prominent errors of the

Romish faith. The truths of the Bible, condensed and made to bear directly upon that corrupt system, would, I think, greatly accelerate its destruction. Such is the extreme ignorance to which the great masses of Romanists are subjected, that they do not comprehend, by a cursory reading of the Scriptures, the difference between its pure teachings, and the dogmas and doctrines of 'Mother Church.' The little tract, in many instances, would be read where the Bible would not. The deep repugnance which is fostered against the Word of truth is often an unsurmountable barrier to its being received and read, and Satan might be foiled by having truth presented in another form. But I will not presume to take it upon myself to devise the best measures for operating against this formidable enemy. I know there are wiser heads and stronger hands than mine who are interested and laboring in the cause, and whom God will lead, I trust, to adopt the best means for the destruction of this dreaded antichristian power, which now enslaves such a vast portion of the human family."

### THE BOHEMIANS IN NEW-YORK.

The Rev. Mr. ZASTERA, who labors among these people, writes as follows:

"In my last report I stated that *three* Bohemian families had come over to the evangelical church; and that hereby a new field of labor is opened to me among my countrymen, the Bohemians, in the city of New-York. I may now say that that statement was not too hastily made, nor was it an outbreak of my patriotic feelings. Yes, I can now say that a great blow at Romanism has been dealt among the Bohemians who live in this city.

"Above *one hundred* Bohemian Romanists are desirous, at once and openly, to discard that system, and to join the evangelical church. They wish to make their confession of faith to me, 'their countryman, and a missionary among the Romanists;' and they wish to take this step in the Houston-street church, in gratitude that I, formerly a Bohemian priest, was re-ordained in that church, where I began to scatter the seeds

of evangelical truth, and where the pastor, the Rev. Mr. Guldin, has been my special benefactor.

"Further; these Bohemians make a step towards a very important undertaking. As the Bohemians are but a branch of the great tree of the Slavie race in Europe, so these converts seek to induce the other kindred branches of the gigantic Slavie tree—the Poles, the Moravians, the Hungarian Slovaks, the Croats, the Russians, etc., as being sprung from the same stock—to join in the enterprise.

"And further; the Bohemians here are aware that, without a religious covenant, the labor for their souls' good must be much enhanced. Therefore they wish to enter into fraternal communion with their Slavie brethren; and to organize, for the honor of God and the truth, the *first Slavie evangelical church* in this American metropolis.

"The Bohemians here are of opinion that the formation of the contemplated church will exert a rousing, electro-magnetic effect upon their Slavie brethren in oppressed Europe; and will also be of great use to the emigrants who are continuously arriving from those countries.

"They need, therefore, above all things, a house of worship and a school-room. But because they are nearly all recent immigrants, and therefore very poor, and are unable to procure these things by their own resources, they met last Sunday at my lodgings, and resolved, through me, to ask confidingly the AMERICAN AND FOREIGN CHRISTIAN UNION how they may attain their truly Christian object in the best and readiest way. I willingly, therefore, take the liberty, in accordance with their wishes, to present this question, and to beg for an answer as soon as possible. I also ask instructions for myself, to guide my conduct in this most weighty affair.

"I can do no more than I have done. If anything more is to be effected, either money or some influential and reliable authority will be necessary. I apply, therefore, to that authority of which I am a sincere servant—to the AMERICAN AND FOREIGN CHRISTIAN UNION. I am certain that

the desired Slavie evangelical church will in a short time perform a most blessed work, not only among the immigrants here, but also among their ecclesiastically enslaved brethren left behind in their fatherland. Whoever knows the Slavie people, knows best the truth of what I am about to say. The Slavie race is like a plant of vigorous growth, which the cold north wind of a frightful despotism will not suffer to bloom. The AMERICAN AND FOREIGN CHRISTIAN UNION cannot ask a finer opportunity to do a noble service for Christ than is now offered. The tidings, "A Slavie evangelical church in America!" will inflict a severe shock upon the Popedom in Bohemia, Moravia, etc. The lively Slavies are not to be confounded with the sedate Germans. The tidings, "A Slavie evangelical church in America!" may afford a far more significant hint to the Slavie populations, than a thousand missionary sermons to Spaniards, Italians, etc.

"As the subject is weighty, I will not be impatient, but will let everything ripen, and wait till I can find firm foothold. In this foothold I understand material aid. On this account I repeat my earnest entreaty for a speedy answer. It were not advisable to present publicly so many Slavies as converts, and to receive their testimony to the truth, if they are then to be forsaken and left in the lurch, without the desired church and school, and without any appropriate divine service in Slavie. It is better to wait till things are in readiness. Through the Leopoldine Institute at Vienna, there comes every year to this country, *from the Bohemian clergy alone*, above eight thousand gulder, to aid the objects of the Romish church-builders in these United States. Shall nothing be done by American Protestants in return.

"Although this monthly report relates chiefly to the Bohemians, I have also been happy among the *Germans*. In my next report I shall speak of *two respectable families* as converts, who were led to seek evangelical instruction from me in consequence of the behavior of two Jesuits in their confessionals. Also a very important matter-of-fact.

"Finally, I must inform you, that in consequence of the removal of your Sunday-school in the Tenth-avenue I have lost my preaching-place, and can only keep my German congregation together by visiting, and holding service in private houses. This congregation also needs to be organized, but is poor and without a place of worship. In Twenty-ninth-street, near the Ninth-avenue, is a church that may be bought for about three thousand five hundred dollars. I beg you to speak with Rev. Mr. Gulden on the subject as soon as may be."

### FRENCH ROMANISTS.

On the American side of the Canada line there are many French Romanists. For years the Board has maintained missions among them, and many through the labors of the missionaries have been hopefully converted to Christ. The Rev. J. L'HEREUX has labored among this class of people in the State of Vermont with varied results. In the following report may be seen some fruit of his efforts, though it is not so abundant as he had lately hoped to see. Mr. L. is a Frenchman, and writes the English with less accuracy than his native language; but we prefer to give his report with but few verbal alterations. It will be read with interest. He says:—

"I am very glad that I have had again the privilege to labor another year in the great and noble vineyard of God; but when I look over the past year, I am very sorry to see that I have done so little.

"Last year, when I sent you my statistical report, I thought that if God will prolong my life until another year, I should have many cases of conversion to report; but now my soul is very much afflicted to see so many sinners who refuse to come to Jesus. Month after month I am always surprised to see so many Romanists who remain under the influence of the Romish church. It is wonderful to me indeed, after so much prayer has been offered for them

to the throne of grace, from so many missionaries and faithful ministers.

"But when I think of all the privileges we had when we belonged to the church of Rome, I am persuaded why it is that the Romanists love so much their own religion: it is because we could live in all our bad habits, and for a few shillings the priests are always ready to forgive all our sins.

"I think I know that, seeing I was brought up under the rules of this church; and then I have spent twenty-nine years of my life under this Romish religion.

"But after all the evils that I have had to suffer in the course of this year, I return to God my thanks for all 'his goodness toward me.' I know that he has blessed my feeble efforts.

"I have had many conversations with the Roman Catholics this year, and I trust not without good effect. In illustration of this confidence, I would here mention the case of a Romanist girl, who has lately left the church of Rome. She was for about four years a great friend of the nuns in Canada, and she lived mostly all this time with the priest as a servant-girl. At first she was very hostile to the Gospel, but now I hope that she has found the peace of her soul. I gave her a Bible, and she read it very carefully.

"I have extended my missionary journeys very far: I have been nearly eighty miles from Brandon. I have visited several towns, and I have had many public meetings. In some villages I had a good time, because the places where I preached the Gospel were crowded with people; but in some other places it was impossible for me to gather the Roman Catholics; and I followed the example of our Redeemer, who went from town to town to seek 'the lost sheep of the house of Israel.' I also visited from house to house to search for the Roman Catholics, who are in the gross darkness of Popery.

"In the course of the winter I suffered from cold, fatigue, and hunger; but that is nothing, if I could bring more souls to Christ.

"I am more and more convinced that my ministry is blessed in my field of labor, see-

ing that I have made many visits this year, and everywhere among the French I have found a new interest about religious matters. Several Romanist families, that until this day were indifferent to heavenly things, take pleasure now in religious conversation.

"Lately I have visited a widow who seems to me to have a great veneration for the church of Rome, seeing that she gives away her two young daughters to the Bishop of Burlington to be instructed at his asylum. But after a long conversation with her on religious subjects, I have read the Gospel to her, and now her house is open to me every time that I wish to have meeting there.

"Some have been advised to turn me out of doors, but now I have the privilege to say that I have their houses for our prayer-meetings.

"From time to time I perceive that the good seed of the Gospel is not lost; because two families to whom I preached the Gospel nine years ago are now openly converted, and one of them is now a missionary in New-York. I also discovered two other families to whom I had often spoken about religion, and now they have no more connection with the church of Rome.

"At one of my stations we have a regular Sabbath-school, but the Catholics of this place are in fear of me: they prefer to have some American to teach their children. Nevertheless, I have the importunity to preach the Gospel to them every time when I go there.

"I have distributed 244 pages of Tracts where I think they will do good. The number of Romish families I have visited is upwards of 225; of individuals with whom I have fully conversed on the subject of personal religion is more than 1,300. I have preached 290 times and held 180 meetings for prayer, at each of which my audiences were from 30 to 50 persons.

"One Romish family has united with the Congregational church in Brandon. Several other Romish families to whom I preach the Gospel are converted. I hope to have very soon a good Bible-class in Brandon. I have also in hand from you two dozen of French hymn-books."

## MISCELLANEOUS.

We commend to our readers the following extracts from an article from the pen of an able divine and close observer of men and things in one of our western cities. The article appeared some time ago in the *Preacher and Presbyterian*; but the lapse of a few months has by no means destroyed their importance to the Christian community. The evils referred to stand out distinctly to view, and the call for the co-operation of Christians to counteract them is as loud and imperative as ever.

### THE COMING STRUGGLE.

"Wherever the church militant exists, she encounters opposition. Rome silences the Bible-reader in a dungeon. Austria confines the exposé of monkish abominations in a mad-house. France closes the churches, and fines and imprisons those congregations of Protestants who may happen to offend the Popish Bishop. Spain prohibits the preaching of the Gospel and the printing of the Bible, or anything derogatory to the Catholic church. Denmark prohibits prayer-meetings. Prussia allows no dissent from her Puseyite or Rationalistic establishments. Russia forbids Bible circulation, or proselytism, in all her wide realms. The light of toleration in two South American Republics illustrates the darkness of all the remainder of that vast continent. As a matter of course, the priests of Paganism and the followers of Mahomet employ all the power they possess to crush the effects of that Gospel which endangers the craft whereby they have their wealth.

"There is but one country on the globe besides our own which pretends to grant liberty of conscience; but even there what a powerful opposition has been organized against the Gospel of Christ! As the time of the slaying of the witnesses draws nigh, events ripen for that catastrophe. In no European country can the witnesses be found in any considerable numbers save

England. England has ever been reckoned one of the ten kingdoms of the mystic Babylon; and if the inquiry be made, which of the kingdoms of modern Europe may be the great thoroughfare of the nations, the centre of travel, the mart of commerce, the plateau, the broad street of the city, where their bodies are to lie unburied? but one response can be given—England. Look at the preparation for this sad event which is transacting there before our eyes. A college is supported by British taxation for educating fanatic emissaries of Popery to teach sedition at home and carry priestly government abroad. The Government appoints these Maynooth priests to be chaplains to the army, chaplains to the poor-houses and prisons, dismisses officers who will not attend their masses, and would fain pass a bill to endow all the Popish clergy. It is well known that the prince consort was raised a Papist, and through policy assumed Protestantism; and it is very credible that his children, the heirs of the throne, may follow their father's example. It is incredible that without some high-protecting influence, Jesuits should have been allowed so long to occupy the chairs of Oxford—that so many of the Bishops of the Establishment should foster Puseyism—that altars, candles, crucifixes, and confession, should have been introduced into so many churches—that it should be found impossible to eject an advocate of transubstantiation from a church as yet called Protestant—that such numbers of the English aristocracy should have succumbed to the charms of Puseyism, or with more honest servility bowed to the supremacy of Rome. The Pope sends a Cardinal over to England. The Secretary of State sends a priest in the confidence of the Government to Rome. England allies herself with Catholic France and Italy, and sends a Catholic ambassador to Spain. Priests wax confident, and begin to talk of their ancient rights—to point to the hundreds of thousands of ignorant, fanatic, famished Irish, who crowd the back-streets of all the cities

of the land, ready at the word of command to pour out their hereditary hatred on the Sassenach. Popish Bishops write letters to English peers, warning them to cease distributing Bibles and opposing the church, and requesting them to remember that London is not more impregnable than Sebastopol, and the bayonets which gleamed on the Malakoff were Catholic. The eloquent historian of England shows that religious revolutions are no new thing there. In 1660 England was a Puritan commonwealth. In 1665 a persecuting Stuart filled the throne. It were not difficult to divine the measures which a Popish prince, a Popish ministry, a Puseyite clergy and aristocracy, and an Irish army, an Austrian and French alliance, would find needful for the suppression of evangelism. Indeed, Cardinal Wiseman and his journalists save us all dubiety on the subject. They expressly tell us that as soon as possible they will use the same means for the protection of religion in England which have been found so beneficial in Spain and Austria. Significant intimations are held out to us, too, that Mexico and Canada are Catholic—that Ireland, now almost on our eastern shore, is Catholic—that soon fifty millions of Catholics will fill the valley of the Mississippi; and then—

“The number and variety of the forces arrayed against the church in our own land is amazing. The theatre, the tavern, and the ball-room, their hereditary fortifications, we are not at all surprised to find in their possession; but it seems like turning our own forces against us, when the college and the pulpit become the engines of infidelity. It is reserved for the nineteenth century to behold men, calling themselves Christians, teaching Pantheism, or casing themselves in armor of Biblical criticism, and defying the armies of the living God to prove that he is able or willing to punish his foes. On the very verge of the desert we behold, on our own soil, the scum and dregs of all nations deliberately choosing an American Mohammed as their Prophet, coolly throwing aside the bonds of civilization, and demanding the aid of the Federal Constitution for the consolidation of their abominations. More shameless and more

dangerous, because in the very heart of our own communities, the novel and the newspaper wage war against marriage, the Sabbath, and the Bible, and multitudes of the young fall victims to lying spirits, (whether of the dead or the living,) who teach that there is no resurrection, no judgment, no hell; that religion is a fable, worship a farce, and the spirit of man the highest intelligence in the universe. It would be hard to name a family in which some inmate has not been more or less influenced by this spirit of the age.

“On our eastern shores the tide of emigration lands a thousand Popish militia every day, trained up to cherish the most determined hatred to the word of God and to the church of Christ, and instructed by the Romish agents ere they have landed from their ships to beware of the Bible and the heretics. Into our very families do these agents of a foreign prince carry their opposition to the Gospel, prohibiting their slaves from listening to the reading of the Scriptures, or from uniting with their employers in the worship of God. The chosen victims of poverty and filth, vice and crime, in the cellars and garrets of our cities, they will have them remain so rather than allow them to attend schools where their minds may be enlightened, or emigrate to the fertile fields, where the rewards of industry would elevate above the condition of slaves.

“Let us remember, too, that all these adversaries of the church are regularly organized, and enrolled, and paraded in rank and file. There is no longer a loose, floating, neutral party. Every person belongs somewhere, as the saying is. He claims to belong to some church, or order, or club, of one kind or another. The Romish missionary boards the emigrant ship, takes his passage on the river steamboat, or travels in the second-class cars with the newly-arrived emigrants, and leaves them not till he has handed them over to the care of some brother Jesuit, and placed them within the pale of the holy church. Even those who have no belief in any God find some advantage in the society of their fellow-men, and associate to keep each other in countenance.

"Let us not deceive ourselves with the delusion, that materials so heterogeneous can never unite in any common enterprise. They can co-operate. The very explosion of discordant substances may overturn the battlement which has resisted the sap and battery. Let the experience of England warn us in time. Last year (1855) beheld a strange combination there, powerful enough to intimidate the Government, control the Parliament, and almost revolutionize the religion of the land. High Church, and Broad Church, and no church, Romish cardinal and Chartist lecturer, Whig, Tory, Radical and Repealer, the peer of Parliament and the publican of Pamlico, engaged in a common league to dethrone the Sabbath and worship, and substitute Sunday and revelry. Were it wise, think you, to wait till sad experience teaches us how effectually the Western Mormon and the Eastern Universalist, the priest, the German Infidel and the American Spiritualist, can unite with the vast and yearly increasing mass of heathenism in all our cities, to trample under foot that Gospel which they all cordially hate, and a divided church whose weakness they have learned to despise? With a population increasing by thousands, and a church increasing by hundreds, it becomes a mere matter of arithmetic to calculate in how few years, at our present rate of progress, the churches of Christ shall have dwindled into relative insignificance, and the overwhelming mass of ungodliness shall undertake to decide their destiny at the ballot-box. American Christians! the forces of Western licentiousness, Eastern infidelity, and Northern Popery, the heathenism of your prairies, and the rowdiness of your streets, are steadily and rapidly concentrating their movements upon you. Already they have made lodgments in your churches and inroads in your families, and but wait their opportunity for the last onset.

"Under such circumstances it does almost seem unnecessary to inquire what course of conduct the Church should pursue. Few and weak in the aggregate, ought they still further to weaken their forces by distraction and division of councils,

in the presence of such numerous and powerful combinations of their foes? With the consciousness that every day augments the number of their opponents, and every week opens some new engine of warfare against the truth, and every year unfolds some new and bolder plan of assault, should the people of God be content with the old, quiet plan of defensive operations, and, folding their arms, await the combined onset? Were the Bible silent on the subject, common sense would reply, that harmony of feeling, concert of plan, and energy of action, were indispensable in this crisis. The scripture is quite clear on the subject, It prescribes the duty of the Church in this crisis, and foretells its performance and the success which shall crown it. Harmonious, concerted, systematic, energetic aggression on the enemies of the Church, is to be the characteristic of our age. 'The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' There is harmony of life flowing from unity of heart. 'They shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together.' There is concert of plan. 'They shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together, they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.' What energetic action! How wide the field of labor!"

### THE ALBIGENSES AND WALDENSES.

Although the principal portion of the article below is extracted, it is not the less valuable. It is a faithful and most instructive historical record. It shows how much the Albigenses and Waldenses had done in their long, and to themselves disastrous struggle, to transmit to the times of the Reformation a body of true believers and sound doctrine, which became eminently and immediately effective of great good



when the Reformation commenced. It shows also the cruel and oppressive character of the Romish church.

Rev. Bishop Newton decides that the prediction of the second angel, occurring in the 14th chapter of Revelation, refers to those inhabitants of France who, under the name of Waldenses and Albigenses, roused a spirit of inquiry, and first shook the power of the Papacy by boldly pronouncing it to be idolatrous and antichristian. By Dr. Goodwin this interpretation of the passage is deemed indubitable, and he declares it to be certain, that the foundation of the ruin of Antichrist was then laid in France.

"Constans, upon the *Apocalypse*, shows that the Reformation of the Western church began in France by means of Waldo, and that from this source it spread itself through the rest of Europe."—See Perrin's *History of the Waldenses*, p. 13.

From Perrin, also, the following passages are taken: "Thomas Walden, who wrote against Wickliffe, saith that the doctrine of Waldo was conveyed from France into England; to which agrees Le Sieur de la Popelinière in his History of France, who adds that the doctrine of the modern Protestants is but little different from that of the Waldenses, which having, saith he, been received in the quarters of Alby, and communicated by the Albigenses to the English, their neighbors, when the English held Guienne in their possession, was infused into the understandings of some persons who brought it into England, and was, as it were, handed down to Wickliffe, who by his eloquence and extraordinary doctrine so won upon the hearts and understandings of several Englishmen, even of the greatest quality, that a scholar brought to Prague a book of Wickliffe, entitled the *Uni-*

*versal*, which being diligently read by John Huss, increased and explained the doctrine sowed a long time before in Bohemia by the Waldenses. Cardinal Hosius saith that the leprosy of the Waldenses did spread its infection throughout all Bohemia, when, following the doctrine of Waldo, the greatest part of the kingdom of Bohemia separated from the church of Rome."—Perrin's *History of the Waldenses*, p. 18.

The monk Rainerius was a cruel persecutor of the Waldenses. In his treatise respecting them is the following passage: "Of all those that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious, forasmuch as they have opposed it for a long time.

"Secondly, because that sect is *universal*, for there is scarce any country where it hath not taken footing.

"Thirdly, because all others beget in people a dread and horror of them by their blasphemies against God; but this, on the contrary, hath a great appearance of godliness, because *they live righteously before them*."—See Perrin, pp. 11–17,

A.

### ROME'S WAY OF GETTING LEGACIES,

In this country, legacies are free-will offerings; and any attempt on the part of the expectant legatees, through threats or otherwise, to force the dying to "remember them," and give them "a share of the estate," would be likely, we think, to meet with much disfavor. But we as yet are Protestants; and our Protestant training has failed to fit us, intellectually or morally, to see the beauty and desirableness of committing our substance and ourselves to the management of a set of heartless, hungry priests. We yet, in America,

prefer to think for ourselves; and, living or dying, we still prefer, in distributing our goods, to exercise our own judgments, and also to select the objects on which they shall be bestowed.

But the Neapolitans have not this privilege, whatever may be their wishes. The Romish church, which is the partner of the state in the kingdom of Naples, has exerted her influence, and the king of that realm has put forth his decree, making it obligatory on all his subjects to leave legacies for "anniversary masses," "festivities," "wax," "oil for lamps," etc., to sustain the priesthood in their adopted mode of living.

And if any subject, through forgetfulness, or on the ground of conscientious scruples, or because of the claims of a dependent family, or of honest creditors, or any other cause, shall omit to provide in his last will for the "wax," and "oil," and priestly "festivities," he may be compelled "*judicially*" to execute them!

And further: provision is made that an interested "Vigilance Committee," consisting of diocesan ordinaries, shall be put upon the watch to urge and harass the surviving relatives of the deceased, and to "procure judgment for the payment" of the money wanted for the said "wax," "oil," etc.!!

Such are some of the beauties of Romanism where it has its own way!

If Americans could see it fully developed, we think the ardor of some in its behalf would be somewhat abated, and the apathy of others entirely removed.

But we submit two articles of the decree, issued on the 27th of May last, by his majesty the king of the aforesaid Romish country—Naples—in regard to the mode of obtaining "*legacies*." What can be more tyrannous! what

more offensive! To what depths can Romanism sink a people!

"ART. 1. Those who omit to execute pious legacies for anniversary masses, festivities, exposition of the host, for wax, oil for lamps, and other legacies of a like nature in fulfillment of a vow for public worship, or for chaplaincies simply laical, shall be compelled to execute them judicially."

"ART. 2. The diocesan ordinaries having taken an exact note of such obligations, will exhaust all peaceable and pastoral means to induce those who are bound to perform them to do their duty. Should such efforts be fruitless, the same ordinaries through their respective administration for this part of the kingdom, and through the vicars-general for Sicily, will order an action to be instituted by the competent civil authorities against recusant debtors, in order to procure a judgment for payment. As soon as possible, all moneys recovered, except what has been spent for judicial expenses, shall be demanded by the administrations for the execution of pious legacies, under the vigilance of the ordinaries."

### A LADY HELPER.

The following letter from a lady, a friend to the cause, contains so good an example, and manifests so excellent a spirit, that we venture to give it publicity, trusting to the worthiness of our motives for our justification in the writer's views. It comes to us from what till lately was regarded as the "far west,"—the State of Wisconsin,—where Romanists of foreign birth are congregating in large numbers, and it adds to the encouragement which we have lately been receiving in our work from various points in that growing portion of our confederacy.

We beg the writer to accept our acknowledgments for the interest she has taken in our cause. The copies of the Magazine will be forwarded accord-

ing to direction; and we will hope that the example may prompt many of the sex, in the West and in all parts of the land, to go and do likewise. The help thus rendered tends to fill the country with light in respect to the system of the direst iniquity that ever afflicted humanity, and which is now seeking to overrun our nation.

"M——, Oconto Co., Wis. }  
June 2, 1857. }

**"MR. EDWARD VERNON.**

"DEAR SIR:—Enclosed you will find (\$3 00) three dollars, for which please send three copies of your Magazine. Direct one to Mrs. —, M——, Oconto County, Wisconsin; one to Mr. —, Marinette, in the same county and state; and the other to myself. I have been trying to get subscribers for your excellent Magazine ever since I came to this place. These are all I have been able to get at present, though there are several that seem to wish to take it, but the money is not forthcoming. I give mine as wide a circulation as possible, and hope it is doing some good.

"My dear son, whom I mentioned to you three years since as having said to me that I ought to write to the CHRISTIAN UNION about this place, has within the last few months been called from time to eternity.

"I have often thought, since his death, of what the good minister Kilpin said of his labors in London; viz: 'Nothing prospered, unless watered with tears.'

"The tears have not been wanting with me; but I have not labored as I might, had I had more strength and wisdom to know how to approach the poor Romanists, who compose the majority of the inhabitants in this place. But I must not encroach upon your valuable time. May God prosper your good work, is the prayer of

"Yours, etc.

H. L."

### **GOOD TESTIMONY IN REGARD TO IRELAND.**

At a meeting in Waterford, the venerable Archdeacon of that city stated, that there had been a time when the

district of Donn gave more business to the courts than all the county besides. To-day, violence and crime have quite disappeared. The churches have become too small for their congregations. A new church had been opened last autumn for a congregation of about seven hundred persons. Two other churches have been opened at Palace Green and at Cappamard. The Archdeacon added, that he had accompanied the Bishop of Tuam in his late visitation, and had been struck with the marvelous change which God had wrought in the whole county. He spoke of a school in which three hundred persons crowded to attend religious service. In this congregation, which formerly numbered but eight or ten persons, about two hundred partook of the communion; and of these less than twenty were originally Protestants.

### **PROFESSOR D. C. VAN NORMAN,**

To whom the following communication is addressed, and which appeared recently in several of the secular daily papers of this city, is a member of the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, which office he has held for the past five years, and constantly and earnestly co-operated with us in our work.

We are happy to see the estimation in which our fellow-laborer is held by the graduates of the "Rutgers' Female Institute," and we would congratulate him on the reception, at the last commencement, of such a testimonial as was given him, in view of his anticipated withdrawal from the sphere of his past labors, to enter another.

But our journal is designed rather for matters of other nature; yet we wish to avail ourselves of an opportunity to say, in this connection, that by his retirement from the "Institute," with which

he has been so long associated as Principal, Professor Van Norman will not retire from the city. We shall yet hope to have his service in the Board, as heretofore.

"REV. AND DEAR SIR:—In parting with you as the Principal of Rutgers' Female Institute, we are commissioned by our associates, the united graduates under your care within the last six years, to beg your acceptance of the accompanying memorial of our unfeigned regard.

"From our full hearts we thank you for the uniform courtesy, the rare ability, and the lofty Christian integrity which have ever characterized your instructions.

"In leaving this for another sphere, may you share the blessing which came to the weary wanderer on the plain of Haran, and hear the cheering words, 'Behold, I am with thee in all the places whither thou goest.'

"If hereafter we shall revisit these scenes,

and miss your welcoming smile and familiar tones, we will fondly hope that, with a white-robed throng more joyous, we may meet again where we shall no more sing our 'Parting Hymn.' Dear Teacher, farewell.

"In grateful affection, yours most truly,

"Sarah C. Clark, 1852; Geor. H. Hepburn, 1852; Susie M. Barstow, 1853; Sarah E. Condit, 1853; Mary G. Murphy, 1854; Margaret E. Strang, 1854; Josephine Hoxie, 1855; Sarah M. Norris, 1855; Dora B. Robinson, 1856; Sarah O. Youngblood, 1856; Lavinia Frost, 1857; Isabel A. Smith, 1857,—Committee.

"REV. D. C. VAN NORMAN, A. M.  
"New-York, July 2, 1857."

The inscription on the Pitcher was :

"Presented to Rev. D. C. VAN NORMAN, A. M., on the occasion of his retirement as Principal of Rutgers' Female Institute, by the united Graduates of the past six years, as a memorial of their deep and unchanging regard for him, as their able, conscientious, and kind teacher."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1857.

### MAINE.

Portland. Alex. Tyler, for the Paris Chapel, \$5 00

### NEW-HAMPSHIRE.

Harrisville. B. O. Hale, 1 00  
Hampstead. Joshua Eastman and daughter, 2 00  
Gilesum. Rev. A. Hayward's congregation, 6 00  
Hillsboro' Centre. Stephen Richardson, 2 00  
Nashua. Pearl-street Church, 38 68

### VERMONT.

Townsend. Cong. Church, 7 00  
East Hardwick. J. M. Stevens, 1 00

### MASSACHUSETTS.

Lee. Eli Bradley, legacy to make Rev. T. S. Bradley, Luther, and Alonzo Bradley L. M.'s, and Edward Bradley in part L. M., 100 00  
Worcester. Elias Garfield, 2 00  
East Sheffield. J. N. Collar, 4 00  
Springfield. G. C. Merriam, 150 00  
Chelsea. Broadway Church, Rev. J. A. Copp, \$10; others, \$35 05, 45 05  
Charlestown. 1st Cong. Ch., a Lady, 50  
" Winthrop Church, 71 73  
Cambridgeport. 2d Cong. Evan. Church, 9 43  
Billerica. Edward Wright, 1 00  
Grafton. Evan. Cong. Church, 150 00  
Boston. Mt. Vernon Ch., Isaac Cushing, 10 00  
" Essex-street Ch., T. A. Ford, for the Paris Chapel, 10 00  
Auburndale. Cong. Church, to make Jas. M. Gordon L. M., 38 60  
West Newton. Cong. Church, 35 32  
Dorchester. Roswell Gleason, 2 00  
Boyleston. Cong. Church, 22 36  
West Denna. Mrs. Seth Collins, for L. M., 5 00  
Hubbardston. Mary Parker, 2 00  
Monson. A. W. Porter, 50 00

### CONNECTICUT.

Chester. Cong. Ch., per E. J. Doolittle, \$15 00  
Deep River. Mite Society, per Alexis Pratt, 5 00  
Southport. Fred'k Marquand, Esq., for the Paris Chapel, 100 00  
Westminster. Nathan Allen, 1 00  
New-Haven. Chapel-st Cong. Ch., through Mr. Hunting, 74 85  
Somers. Cong. Ch. and Society, in part, C. B. Pease, to make his daughter a L. M., 30 00

### NEW-YORK.

Albany. Pearl-st. Bapt. Ch., Rev. Dr. Hague, 50 00  
N. Y. City. Wm. E. Lawrence, in full for L. M., 20 00  
" Ref. D. Ch., Dr. Marcellus, 25 25  
" E. R., 50 00  
" 4th Asso. Ref. Ch., in part to make Rev. James Prestley a L. D., 63 50  
" C. R. Cornell, to make himself a L. M., 30 00  
" Dr. Hutton's Ch. add., A. Stranger, 1 00  
Clarkson. Cong. Church, 13 40  
Newark Valley. Cong. Ch., towards a L. M., 27 23  
Candor. A. Hart, 5 00  
Spencer. Cong. Ch., \$11 38; Baptist friend, \$1 65, towards L. M., 13 03  
Berkshire. Cong. Ch., to make Rev. C. T. Mills a L. M., 41 00  
Phillipsville. Cong. Ch. and Bapt. Ch., 8 50  
Elba. Presb. Church, in part, 14 49  
Batavia. Judge Tracy, for L. M., 5 00  
Cuba. Rev. J. Wynkoop, for L. M., 10 00  
Stockholm. Luther Hulburd, 10 00  
Newburgh. 1st Presb. Ch., in part to make the Pastor, Rev. Dr. Sprole, a L. D., 82 00  
Jamaica. N. C. Carpenter distributes his bounty lands of 1819 among benevolent institutions; to us, 5 00  
Brooklyn. Colored Bapt. Church, 3 75

Brooklyn. E. D. —, M. B. H.,	\$3 00
Middletown. Mrs. Genung,	2 00
Schenectady. 2d Ref. D. Church,	10 00
Whitesboro'. To complete L. M. of Rev J. B. Hubbard,	18 70
Homer,	16 89
Johnstown. Rev. J. P. Fisher,	5 00
Utica. Mrs. Mary Kellogg,	1 00
" 1st Presb. Ch., in part to make Thos. Davies and Sarah E. Herrick L. M.'s,	62 50
Hamilton. Cong. Church,	10 00
Whitehall. Add. for J. H. H. Parke's L. D.,	33 51
Rochester. Two sisters,	2 00

## NEW-JERSEY.

Bloomfield. Two friends, \$10 and \$5,	15 00
Patterson. A friend to the cause,	1 00
Madison. Joa. S. Sayre,	5 00

## PENNSYLVANIA.

East Smithfield. Samuel Farwell,	1 00
Philadelphia. 1st Presb. Church, add. from the Ladies,	18 00
" Ladies of the 1st Presb. Ch., add.,	2 00
Carlisle. Sam'l A. McDowell, M. D., for L. M.,	5 00
Wilkesbarre. V. L. Maxwell, Esq., for L. M.,	30 00
York. Mrs. General Spangler, \$5; C. A. Norris, \$5; Luke Rouse, M. D., \$2; Mrs. Margaret Spangler, \$1; Jacob Hay, M. D., \$1; P. A. Small, \$2,	16 00

## MARYLAND.

Baltimore. Chas. W. Ridgeley, to make his son, Thos. Hopper Ridgeley, a L. M.,	30 00
" A friend,	1 00

## NORTH CAROLINA.

Greensboro'. Cash,	5 00
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## LOUISIANA.

New-Orleans. John S. Walton, Esq.,	3 77
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## KENTUCKY.

Covington. 1st Bapt. Ch., to make Rev. Squire L. Helm a L. M.,	27 25
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## ILLINOIS.

Springfield. 2d Presb. Ch., in part,	58 10
" Bapt. Ch., in part,	3 50
" 3d Presb. Ch., to make E. R. Ulrich a L. M.,	98 15
Griggsville. Cong. Ch., in part,	40 45
" Bapt. Ch., in part,	5 50
" Meth. Ch., in part,	17 50
Jacksonville. 1st Presb. Ch., to make John Adams a L. D., \$125 50; John Adams, to make his daughter, Mrs. Emily J. Bancroft, a L. M., \$30,	155 50
Waverly. Cong. Ch., in part to make Rev. E. Jenny and Rev. W. D. Sands L. M.'s,	31 45
" Meth. Ch., in part to make Rev. Hardin Wallace a L. M.,	18 00

## INDIANA.

New-Albany. 1st Presb. Ch., in part,	\$65 00
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" Roberts Chapel,	6 30
" Centenary M. E. Ch., add. and in full to constitute Rev. Sam'l T. Gillett a L. M.,	5 00
" Thos. Collins, Esq.,	5 00
" 2d Presb. Ch., in part, which makes Walter Mann and Wm. C. Connor, Esq's, L. M.'s,	83 10

## OHIO.

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" Rev. G. W. Winnes' Church and Society,	4 00
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Bellevue. Additional,	1 00
Mansfield. Evan. Luth. Ch., in part to make Rev. Simon Fenner a L. M.,	5 00
" Presb. Church,	2 60
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" Mrs. Rachel Dickey, for L. M.,	5 00
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" Cong. Church,	19 85
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" Bapt. Ch., in part to make Rev. A. J. Bingham a L. M.,	5 25
Grand Rapids. Cong. Ch., to make David Seymour a L. M.,	30 00
Edwardsburg. Cong. Ch., in part to make Sabbath School a L. M.,	14 00
" Wm. H. Starr, for Mrs. Mary Foster Starr's L. M.,	5 00
" H. H. Coolidge, for L. M.,	10 00
" Others,	9 00

## IOWA.

Denmark. Cong. Ch., in part to make Rev. Asa Turner a L. M.,	20 85
Donations in Rome, (Italy), for the mission church there:—Cash, \$5; from Rev. Mr. Forbes, \$77 50; Rev. H. Leyth, \$1; Mr. Kemble, \$1; Mr. Morris, \$2 50; Mrs. Ironside, \$3; F. Pearce, \$5; L. Terry, \$5; J. Edwards Clark, \$5; Anonymous, \$20 43; Jno. V. L. Pruyn, \$14 88,	140 31

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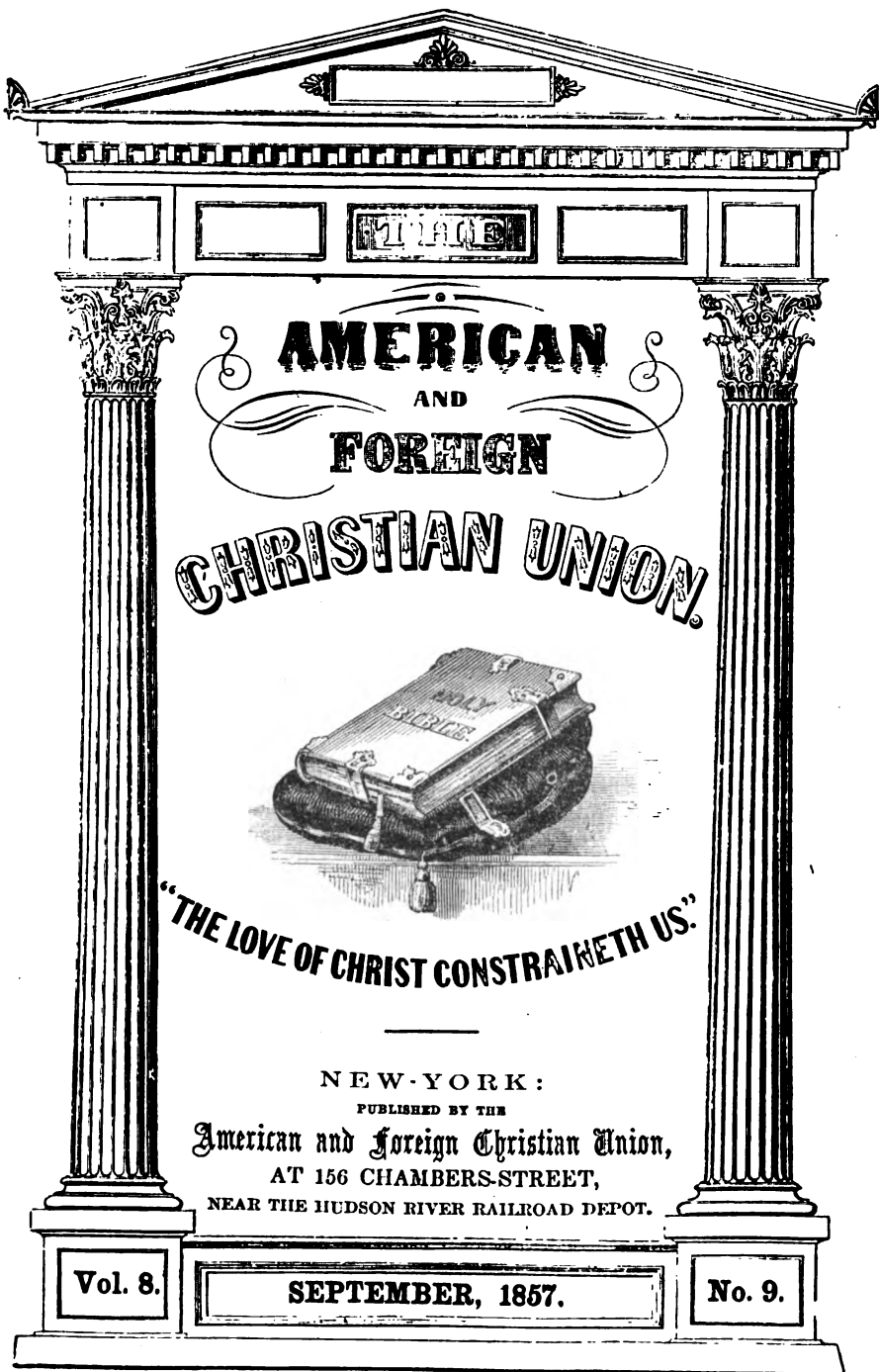
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THE  
*1863, July 6.*  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. VIII.

SEPTEMBER, 1857.

No. 9.

CLAIMS AND PROMISE OF THE CORRUPTED PARTS OF  
CHRISTENDOM IN REGARD TO MISSIONARY LABORS.

In the July number of this Magazine we called the attention of our readers to the TRUE POLICY OF MISSIONS, and pointed out some important mistakes into which the various evangelical branches of the church of Christ have fallen in their missionary operations.

The first pages of the August number were occupied, in continuation of the general subject, with a view of "Infidelity and Superstition," (the natural fruits of a corrupted Christianity,) in their contrast of character, and their agreement of resistance to pure Christianity.

We now propose a further consideration of the subject, applying the sentiments of those articles to the present condition of Europe and South America, as fields demanding missionary action.

We commence with France, which for special reasons, in our view, requires pre-eminently the benevolent interest and ministries of our Protestant churches.

The fact that among the thirty-six millions of her population evangelical Protestantism is already partially diffused, and by many welcomed, is an argument of great force for increased expenditure of instrumentality in that empire; and if Romanism is worse than Mohamedanism, as in many of its aspects it has been demonstrated to

be; if the true policy of missions is to send our Christian ministers into large towns and cities, surely France offers us a field of special interest and promise.

But there is something in the genius of the French people that should encourage such religious agency on our part.

The impression has somehow obtained in England and in the United States, especially among the better classes, that France takes the lead of all nations in social corruption; that no people are so gay, so licentious, so frivolous, so false. Of course there is ample ground for the belief that she is corrupt. The metropolis furnishes to the world some of the most fascinating forms of sin and of temptation. But there is not, in Paris and other cities of France, that palpable grossness of individual and social crime which offends the traveler in London and New-York. And whatever revolutionary outbreak in the first-named city may have at times set the potentates of Europe agog, and caused the telegraphic wires of both continents to quiver, it has been generally, if not always, a matter of necessity—a popular assertion of right—a throes of burdened mind and heart for freedom—a casting off and hurling into the face of

tyranny the lie she has labored for ages to fasten on humanity—that *the people are nothing!*

The French people *dread* revolutions. They are patient. They are laborious and economical. What they have painfully gained they desire to preserve. Hence in squally times they bury their money in the earth until the sky is clear again. They are gay, indeed, and often frivolous. They are eminently social. They can make *much of little*. They are easily depressed, and as easily elated. They are prone to hypocrisy—more, we think, from an extreme desire to please than from downright sinister ends. Their love of pleasure is ruinous, and develops itself not only in their social habits but even in their laws. In the revolution of '93, they were madened by the combined pressure of throne, noblesse, and priesthood; and when their wheat-fields were trampled by lawless huntsmen, their families abused by priests, and their small means ruinously taxed by royalty; when the corruptions of Romanism had driven thinking men and scholars to infidelity and atheism, to a rejection of *all* religion, it is not strange that an outcry should be heard—that the latent fire should break out; and the nation be borne, by its own first impulse for freedom, upon a sea of confusion and death—upon billows whose fury they could not, when they would, subdue. And it is not fair *now* for the world to judge of France by the madness and rage of that terrible epoch in her history. She is better than she was then; more capable of liberty; and if not more religious, at least more reasonable, and therefore nearer the day when her mind shall be governed by a better morality and a better faith.

The French have a wonderful detective power. They are analytic. There

are no better minds than theirs for diagnosis. They are mathematical, ingenious, artistic. They have a fine sense of order; are communicative, and possess a marvelous faculty to please. They enter with enthusiasm into every topic that engages their thoughts; they easily awake a responsive sympathy in other minds. Now, let these and other qualities which they possess be sanctified and directed by the faith and the spirit of the Huguenots, and what can they not do for the evangelization of Europe? Moreover, let a pure Protestantism obtain in the French court, (and it will obtain there whenever it gains sway among the people, for their kings and emperors are no longer French kings and emperors, but the kings and emperors of *the French*,) and what shall prevent the tide of light and purity flowing onward into Spain, over Italy, and through the Austrian empire?

We owe this practical Christian interest to France, on account of her sympathy with us in our early struggle for national life. On this topic we need not dwell. It is known by all, that when the first note of independence was sounded from our shores, it found a responsive voice in Paris, and brought over to our aid some of the noblest spirits of France. This sympathy is felt still. Throughout the empire the common mind makes a distinction in our favor between the Englishman and the American; and no "*entente cordiale*" of courts or of crowned heads, no blending of fleets and armies for special expeditions, can suppress their admiration of American example. We cannot better repay them for what they did in our aid in the birth-hour of our nationality, and for their secret sympathy with us still, than by sending to them our Christianity—encouraging the spirit

of Protestantism already awake throughout the *communes* and *départements* of the empire, and summoning her apostate churches to a new life.

But we are not to forget that we owe much to France for the influence of her Protestantism in moulding our institutions, and introducing the useful arts and healthful morals into our early life. Many of the Huguenots whom the fire and the axe drove from their homes, found a resting-place on our shores, where their piety, their industry, and skill set in motion and diffused among our first settlements influences that are still felt in our arts, education, and religion.

Late, indeed, is the remuneration

called for; but it is demanded now. We have begun to heed the call. Already has American Christianity done something in Paris and other cities of France. It will do more—it will stir up the churches to do more—it will call on individual Christians to do more—until the *debt and the interest* of so many centuries be paid, and monuments shall be erected in France by our Christianity in the form of churches, and specially of living Protestant men, to the memory of a holy service in other ages—monuments to which the world shall look with joy, when old death-struck systems of idolatry and bigotry shall have perished.

## CENTRAL AND SOUTH AMERICA.

Including Mexico, these States have a territory and a population larger than those of the United States. They also have many of the very best physical advantages for thrift, and power, and social happiness, and good influence upon the destinies of the world. Long since, too, they shook off the embarrassments of colonial dependence, and had a fair chance for a grand career of national and social elevation. And yet towards a good Christian civilization they have hardly advanced a step for fifty years past.

The political imbecility and discord of these States, their lack of enterprise, and the intellectual and moral degradation of the people at large, we tax mainly upon their religion. Over this immense territory Romanism has held an almost undisputed sway for three hundred years; and it has been uniformly by the reign of a priesthood selfish, tyrannical, and corrupt in the ex-

treme—a priesthood which too long has aggrandized itself at the terrible expense of the masses in all respects. And nothing is ever going to bring essential relief, but the introduction of a better religion.

Here, then, is a great field for missionary enterprise. It has its pressing necessities, and ought to be occupied at once. Its appeals, too, are fairly and appropriately to the Christian sympathy and concern of our American churches. It is part of our great continent, easily accessible, with political institutions, most of it, kindred to our own; and we have a peculiar and deep interest in its honorable advancement. We claim, as a nation, a kind of protectorate over its political interests. Who shall look to its spiritual wants, if not the Christian people of our country? Protestant Europe has its mission throughout the Pagan world. It has also enough to be done in the

Papal countries nearer home. Why should it be required to task itself with the responsibility of reclaiming also the wide wastes of the American continent?

Providential aspects, too, are now summoning us to this great region of spiritual death. Over the whole of it the principles of religious liberty have been steadily gaining ground for several years. In many of the States religious toleration is guaranteed by explicit constitutional provisions. In several cases the prerogatives and power of the clergy have been greatly abridged by formal legislation, and their general influence is plainly diminishing; and thus is removed a chief obstacle to the introduction and spread of the Gospel. Governments and intelligent citizens are more and more coveting the wonderful thrift, and social happiness, and advancing power of our republic: they are learning the secret of our prosperity, and are fast inclining to adopt our improvements and good institutions; and thus important incidental influences are coming into action to encourage and facilitate a general religious reformation. Brazil, for instance, with its seven millions of population, has a very enlightened and liberal government, and is predisposed for improvement in every form. For educational movements, and almost any amount of prudent Christian enterprise, the country is fairly opened: at the same time its position and its resources, present and prospective, are of a character to give it vast importance in the fraternity of nations. It ought to be at once a theatre of energetic missionary operations.

THE AMERICAN AND FOREIGN CHRISTIAN UNION is not blind to the necessities of these States of Central and South America, nor to their urgent claims

arising from the varied encouraging providential indications. Could it command the means and the proper men, it would gladly at once send fifty laborers to the great region of spiritual darkness and death; and it is confidently believed they might all be advantageously employed, distributing the Bible, planting and nurturing seminaries of learning of every grade, and pointing out to the deluded masses the way to life everlasting. Where are the young men of Christian self-denial, energy, and tact for this work? and where is the Christian liberality, sympathy, and prayer to sustain them?

And, after all, this is but a small part of the immense field embraced in the responsibilities of this Society. Three millions of Romanists in our own land, and in all countries nearly two hundred millions, claim its effective sympathy and help; and of this number vast multitudes are this moment in a state to be approached successfully with the Gospel of light and salvation. Instead of a hundred and forty-one laborers, as in the past year, the emergencies of the case call loudly for five hundred or a thousand; and instead of an income of less than eighty thousand dollars, it is easy to see it might appropriate advantageously two or three hundred thousand. Let Christian people, rejoicing in their redemption by the blood of Christ and in their blissful hopes of heaven, sympathize in the wants and miseries of their fellow-men—let them understand and ponder the dreary condition of a large part of Christendom—let them remember the painful fact, that at least a *quarter of the human race called Christian* are yet lying in a state of spiritual darkness, bondage, and death, akin to the superstitions, thralldom, and hopelessness of Paganism itself. To reclaim these throngs of

wretched wanderers from truth and heaven, is the high and holy aim of this Society. The history of its operations is yet brief, but honorable and encouraging. Let it have a warm sympathy, earnest prayer, and a generous co-operation ; and it will go on with increasing courage and vigor, and, with God's blessing, it will rapidly multiply its cheering results.

### WHAT RELATION SHOULD EVANGELICAL CHURCHES SUSTAIN TO THE ROMISH ORGANIZATION ?

From the era of the Reformation down to the present time, there have always been a considerable number of apparently sound and orthodox divines in the Protestant ranks, who hesitate to apply the strong language of John and Luther to the Romish anti-church. They are somewhat puzzled as to the real nature of Romanism, because there are here and there to be found pious men and women who are encircled by the meshes of Rome, and are thence led to conclude that the system is not as corrupt as the delineation recorded by John in the 17th chapter of Revelation would lead us to suppose. They also think that the Romish apostasy can be reformed, and transformed into a pure Gospel church. These impressions we are confident could not long remain upon the mind of any true child of God who will bestow a thorough examination upon the nature of the Romish system, and the doctrines it teaches. In order to obtain a true view of the system, we must not confine ourselves to the writings of Thomas à Kempis, Erasmus, Fenelon, Pascal, and such men, for these are the bright exceptions in the long, dark catalogue of propagators of error and falsehood which constitute the pages of Romish history for the past 1200 years. We must judge them by the works of their eminent Doctors, Canonists, Councils, Cardinals, etc., and then shall we be able

to decide as to their claim to be considered "the church of the living God."

In answering the question which stands at the head of this article, let us briefly notice the true character of the Romish organization.

And first we would say, that the term church can be applied to it only by those who use it in a sense different from that which is signified by the original term "ecclesia." This means, as all may know, a collection of individuals selected, called, or culled out from a world lying in "wickedness," by the operation of God's Spirit, who are recognized by all as his children, and with whom are deposited his records for safe keeping and distribution. In this sense of the word the Romish organization cannot be called a church, as it lacks the marks by which a church is recognized. If the ministerial brethren in the various evangelical churches will but draw out, each one for himself, a definition of the word "church," and then compare the character of the Romish apostasy with *that definition*, we venture to say that ever after they would apply the epithet anti-church to that gross system of deception and error. Contrast the cardinal doctrines of Christianity with those of Romanism, and their utter contrariety will immediately appear. A contrast of one or two points will serve as a specimen of the rest.

The Bible teaches us that there is but one Mediator between God and men, the man Christ Jesus.

Romanism teaches that there are many mediators; "that the saints who reign together with Christ, offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Savior; and that those are men of impious sentiments who deny that the saints who enjoy eternal happiness in heaven are to be invoked; or who affirm that they do not pray for men, or to beseech them to pray for us is idolatry, or that it is contrary to the Word of God, and opposed to the honor of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate verbally or mentally those who reign in heaven." (Canons of the Council of Trent.)

The sophistries as well as errors of this canon cannot be unperceived by the merest tyro in logic. Paul teaches us that there is but one offering of Christ necessary to the redemption of believers. (Hebrews, 10th chap.) Romanism teaches that a man (oftentimes an impure, drunken, and profane man) has power to offer up Jesus Christ at each performance of Mass.

"The sacrifice of the Mass is PROPITIATORY both for the living and the dead."

"And since the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass and offered without blood, the holy council teaches that this sacrifice is really *propitiatory*, and made by Christ himself." . . . . For assuredly

God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. Wherefore it is properly offered according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified."

We beg the critical attention of our theologians to these extracts from the Canons of the Council of Trent, and at the same time commend the entire proceedings of that remarkable Council to their careful scrutiny. The volume is for sale at the office of this Society. We are confident that they would rise up from the perusal of the volume with the conviction that Rome is the mystical Babylon, and has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2.

We shall not be able to draw any more of these contrasts within the limits of the present article, but our ministerial brethren will no doubt continue them at their pleasure. If they will compare the notes which they probably possess of the lectures they have heard by their own theological professor, with the Decrees of the Council of Trent, they must arrive at the conclusion either that we are fearfully in error ourselves, or that Romanism is the "antichrist" so unsparingly denounced by Daniel, John, Paul and Peter.

We do not deny that there may be found pious priests and good people in Romish communities, but this is not the thing now under consideration. The point is not, that no man can be

saved who professes to be a Romanist. This would be arrogating to ourselves the prerogative of judge, which appertains to our Lord Jesus Christ alone. Our doctrine is that the Romish organization is an anti-church; that she has lost all claim to be considered a living branch of the true vine; and that our Lord will shortly excise this decayed dead branch with the pruning-knife of his Word. To all that love the Lord Jesus in that communion, notwithstanding their other errors, the proclamation is now being made for the last time, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is supposed by judicious commentators that but a few years will elapse and then it will be too late; those who do not obey the Gospel call must perish with her at the appointed time of her final downfall. During the few remaining years of her existence it is the purpose of the AMERICAN AND FOREIGN CHRISTIAN UNION to sound this Divine command in the ears of Rome's deluded votaries. To this end they desire the effective aid of all the evangelical churches of the United States to enable them to discharge this duty aright. The churches within a few past years have greatly augmented their efforts in this direction, but we must say they have not been commensurate with the grave importance of the subject. While the benevolent sympathies of the American churches have largely gone forth towards heathen lands, and the results have encouraged the hearts of all the friends of missions, it is well worthy of inquiry, whether the churches have fallen upon the *true method* of procedure in missionary efforts. In a series of articles addressed to "the friends of missions," which appeared in this Magazine for Nov. and Dec. 1855, and

March 1856, to which we would refer the reader, the position is taken that "Romanism is the grand obstacle to the world's conversion," and that every consideration urges to the performance of the work of evangelizing the Papal nations, if we would labor most hopefully and securely for the conversion of the heathen. On the ground of policy, economy, efficiency, and progress, we are confident that this method will be found the true one.

But we are met with the statement that Roman Catholics are our Christian brethren, and we must not interfere with their peculiarities. The only answer which need be made to such a declaration is, that the party who makes it surely cannot be well informed on the subject of Romanism, and that he ought to give it his thorough examination before he thus pronounces his opinion. As long as Romanists, "*per se*," are considered as belonging to the "communion of saints," so long it will be difficult to induce Protestants to enter heartily upon the work of their conversion. The reason is obvious. The American Board of Commissioners for Foreign Missions considers that England possesses the Gospel; consequently, it sends no missionaries thither. But India is a region of idolatry, therefore it sends its agents there. Now if the American churches saw the true position of the Romanists, we are sure they would no longer hold back the hands of the AMERICAN AND FOREIGN CHRISTIAN UNION, but would pour abundantly forth their pecuniary thank-offerings to the Lord in this department of Christian effort. The Romish church does not belong to the "communion of saints."

We do not call *one* profane person or idolater a saint; how then can we consistently call 150 or 250 *millions* of such persons "a body of saints?"



The very statement of the proposition shows its absurdity.

The Bible demands purity of doctrine and holiness of life as a term of communion with saints. Now, in the broadest expansion of Christian charity, can these things be predicated of the majority of priests and people in the Romish church? Surely, there can be but one answer to this inquiry—it must be given in the negative. With these preliminary observations, let us now ask the direct question, What relation should the evangelical churches sustain to the Romish organization?

It is perfectly evident that our relation is not that of sister churches, since we think it has been proved that the Romish organization is an anti-church. A counterfeit note may have the exact appearance of the original, so that it would be difficult to detect it, yet its pretended resemblance would not authorize us to call it aught but a counterfeit. Thus it is with the Romish army of priests and bishops in our midst. It is folly to call them by the title of a church, while lacking the first principles of the doctrine of Christ. Not having entered in by the door, *i. e.* Christ, the Master himself calls them "thieves and robbers." We do not now speak of the poor deluded victims of priestcraft: for them we have the deepest commiseration.

Neither does the Romish apostasy stand related to the Christian church, as do our unbelieving brethren the Jews. They are the original olive-tree into which we have been grafted, and the promise to them is that they shall be restored to more than pristine splendor and glory, when it shall please the Lord to remove the vail which now obscures the pages of Moses and the prophets. But no such consolatory assurances await the adherents of the

Romish church. In almost the identical language made use of by the Old Testament prophets to denounce the judgments of God on ancient Babylon, the New Testament writers denounce the final extinction of *mystical* Babylon. Here is no exhibition of divine favor to a penitent, but utter wrath upon a reprobate. It is vain to indulge in a mock sentimentalism, upon the ground that there is so much that is good in the writings of some of the good men who have existed in the Romish church at former periods of her history. Divine prophecy assures us that "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18: 8. This utterly puts to flight the speculations of those who have so far been dazzled with her sorceries, as to believe that she is to be "the Bride of Christ." The Bride, the Lamb's wife, is represented as a beautiful virgin, "without spot or wrinkle, or any such thing;" not that unchaste and loathsome personage described by St. John, who for her iniquities is doomed to destruction. Rev. 17: 2, 5. As before remarked, the Jews may awaken from their sepulchral sleep of nineteen centuries, and again rejoice in their Messiah. Like that beautiful exotic, the resurrection-flower, which being put into water, opens its petals and expands into a rare and beautiful flower of variegated radiance; so may the Jewish tree again burst forth in renewed beauty, when its roots shall have been watered from the river of the water of life. But no such happy change awaits that adversary of God's people, who now, decrepit with age and almost effete, is still in dalliance with the monarchs of Europe, and still would proffer a few more draughts from her poisoned chalice. But even now the mighty angel is raising the millstone

with which to sink her for ever in merited destruction. While yet the divine vengeance is suspended, and the calls of mercy are sounded to the remaining godly in her borders, the duty of the Protestant churches of Christendom is plain. "Evangelize the Papal nations of Europe," seems to come to us as the command of Christ himself.

The relation, then, which the evangelical churches should sustain towards the Romish organization is twofold :

1. It should be a position of direct antagonism against the errors, superstitions, mummeries, and absurdities of Romanism, as a system.

2. It should be a position of love and amity towards the souls in bondage to such a system.

That these positions are not incompatible with each other will readily be admitted, when it is recollected that this is precisely the attitude of every individual pastor in relation to sin and sinners universally. Every pastor professes to hate sin, while he pities the sinner. The only difference that should exist in the position of the churches towards Romanism is, that the hatred against the system should be exceedingly heightened, while the love for the soul of the poor Romanist should be illimitably deepened. While on the one hand you cannot hate Romanism in anything like the degree in which Christ hates it; so you cannot excel him in the love which should be manifested towards the souls of Romanists, since *he died on Calvary to save them*, as well as us.

The relation of antagonism to the system should be sustained by the churches, because it is the only way by which the votaries of superstition can be brought out from its galling tyranny. *If we are silent and acquiesce in the claims of this apostasy to be con-*

*sidered the church of Christ, we surrender our holy mission of converting the world, and tamely acknowledge that we are in error.* The truth is, either Romanism is the true religion, or it is the mystery of iniquity spoken of by Paul. If it be not the mystery of iniquity, then we are bound to return to it, as the Puseyites are now doing in such numbers. But if it is the "man of sin and son of perdition," then we have been verily guilty in neglecting the salvation of the Romanists so long. Open opposition is therefore the true policy of evangelical churches in regard to the system. We must neither ask from nor give aid to them. We must make no compromises with them. It is not now too late, if the evangelical churches will arouse to their duty, to guard our country against further encroachments of this common enemy.

In regard to the second position, that of deep love to the souls of Romanists, we are sure that the reason of the neglect hitherto has been chiefly that the attention of the American churches has not been turned to this point. Christians who have been so interested in the welfare of the Chinese and Feejees, 15,000 miles from home, will assuredly not forget the Romanists in their own households when their minds are once awakened to the point.

In regard to the manner of bringing the light to bear upon the minds of Romanists, we must recollect that they are generally very ignorant of the Scriptures and very bigoted. We must therefore approach them in a spirit of love and meekness. *Controversy should be avoided.* Christ Jesus should be the chief subject of the conversation with them. Let this central point, "the cross of Christ," then be the lever wherewith to raise them out of the dungeons of Romanism.

But above all, Christians must see to it that in life, in conversation, in all good works, they are patterns from which Romanists may copy. *This is a great point.* Example will tell louder than precept, though both should have place. We commend, then, to the serious and prayerful consideration of all evangelical churches, the work of the AMERICAN AND FOREIGN CHRISTIAN UNION, which in point of importance to the cause of Christ, and the subjugation of the world to him, is second to none that now claims attention.

It is our desire to return to the apostolic method of evangelization. The Savior's command was to begin at Jerusalem. We accordingly find that the apostles did so; and moreover, in general they directed their course to the principal cities of the countries and provinces in which they preached. Jerusalem, Ephesus, Antioch, Samaria,

Thessalonica, Philippi, Rome, etc., were the moral centres to which they directed their strongest efforts. They did not go at first to the remotest extremities of Scythia, Gaul, Germany, Scandinavia, or Ethiopia, and work towards the centre, but the reverse. They seemed to think that morally the centrifugal influence was greater than the centripetal, and history bears out their decision.

In our day, we may learn a lesson even from our opponents in this respect. The Romish priests always endeavor to secure as great an influence as possible in our large cities, knowing from long experience that this is the most certain of success.

May the Lord grant unto his people a wise and liberal heart, to devise liberal things for the good of his church, and the speedy extension of the Redeemer's kingdom!

T. B.

## FOREIGN FIELD.

### BRAZIL.

The following letter, addressed to one of the Secretaries of the Society by a gentleman now resident in Brazil, reveals a state of things at once humiliating and encouraging. It is humiliating, to see Christianity degraded by its professed friends, as in Brazil; and encouraging, to know that even there a door is being opened for evangelical laborers, to rescue it from its degradation. If the churches of this land will now enter that great field in earnest, by judicious efforts it may be recovered, and bring its immense resources to the help of the cause of the Redeemer. But we submit the letter:

"DEAR SIR:—As I promised to drop you a line occasionally, I take a moment to redeem in part my pledge.

"Everything here appears to be 'jogging on' as usual in the way of business, feasts, processions, and beggars, who are present in great numbers, for each feast is preceded by a host of 'alms-gatherers.' Last week the feast of the 'Holy Ghost' (*Espírito Santo*) was celebrated with great *eclat*; and the usual variety of worshipers of all colors, from the pure white to the jet black, were commingled in the service. In the procession there was a canopy carried by four friars, under which three priests walked who pretended to have the 'likeness' of the Holy Spirit in a glass vase, which was carried by one of them, and before which every knee was expected to bow as they

passed; but I must say that those that did not bow were more than those that did. It was a very tame affair. This was not to be wondered at, however, as the feast of 'Santo Antonio' was near at hand. In fact, the beggars for St. Anthony's feast were mingling in the procession, picking up all the coppers they could from the lookers-on as they passed.

"St. Anthony is one of the great saints, and, like the Virgin Mary, has a good deal more to do at times than he can well manage. He has a great many devotees, especially amongst the lower classes. Each of his admirers furnishes himself with an *image*, which is expected to perform all kinds of things for the devotee, through the original saint. If, for example, the worshiper loses anything, the saint is applied to: if any of the family is sick, the poor saint must attend to the patient. In fact, he must do everything, whether possible or impossible; and if the requests and wishes are not immediately gratified, the image will be insulted, whipped, and *pricked with needles* and other sharp instruments of torture, and not unfrequently is it hung by the neck until the saint repents and 'does better.' Poor Anthony! he frequently has hard times. The feast, procession, etc. closed last Sabbath with a grand display of fireworks, high mass, and other ceremonies in the church of 'San Antonio.'

"Some years ago, if foreigners would not bow as a procession or the Host was passing, they were certain to be fined and ran the risk of being locked up; but now you can bow or not, as you please: your refusal only excites the ire of a few of the most fanatical worshippers.

"As an evidence that things have been changed, very much changed, the Protestants some time since not only obtained permission from Government to build a church in Para, but the Government also gave a plot of ground for that purpose: the only restriction put upon the enterprise was, that there should be no *steeple* upon the church. For the purpose of carrying out the enterprise there was a subscription started, and about three thousand dollars subscribed by the foreign residents: four-

teen hundred and fifty of that was subscribed by five Americans, and others stood ready to aid as soon as the work should be commenced. But the thing fell through for the lack of a proper head; to wit, a prudent, energetic clergyman. If you would send a good minister to the place and support him for a time, probably he would soon interest all parties, and ultimately derive from them a competent support."

The same correspondent in another communication alludes to the fact, that the American Bible Society a few months ago sent into Brazil an Agent for the distribution of the Scriptures, and says:—

"As soon as the news of the Agent's appointment reached the ears of the Bishop, he was urged by some of his more zealous subordinates, to take some steps to prevent the circulation of the Scriptures; and the only feasible method that he could adopt, was to issue a 'Pastoral' Letter, and warn the people against the man and the books. The Pastoral was issued, and it has had about as much effect as 'throwing straws to the wind' would to allay a storm. I think one such Pastoral a month would help the Agent's cause very much. Here it is:

" " PASTORAL.

"I, DON JOSE AFFONSO DE MORAES TORRES, by the grace of God and the Holy Apostolic See, Bishop of the Diocese of Grand Para, Councilor of His Majesty the Emperor, Commander of the Order of Christ, etc., etc.—To our beloved of this Diocese, the blessing of God and the grace of our Lord Jesus Christ:—

"It has come to our knowledge, that the Protestant Bible Societies (against which the Pope has already excited the zeal of all good Catholic Bishops) have chosen, lately, this our Diocese, and principally the province of the Amazon, in which to spread their pernicious errors, by catechisms and other religious books, richly bound, and distributed gratuitously to the inhabitants, thus the more easily to effect their designs.

"Some of these books have been sent to us by the Very Reverend Vicar-General of the Province of the Amazons. Efforts are therefore certainly employed by a Bible Society, (like to one lately created with the name of Christian Alliance, and justly condemned by his Holiness, "Gregory XVI.," established with the design of maintaining itself in Italy,) to tempt with more advantage the worshipers of the true Catholic church, scattering or sowing everywhere numerous specimens of the Holy Scriptures translated into the vulgar tongue, to be read without a guide, and according to each one's understanding. It is our duty to lift our feeble voice to root out the tares from the field of our common Father of families, that the evil one seeks to plant in order to choke the precious seed of faith. Listen! Be prepared, by the true doctrine of the church, beloved sons, against these snares of the spirit of error, and do not be deceived with the splendor of these rich bindings, which cover the poison that would make you lose your faith.

"St. Peter cautioned the faithful in his time to beware of heretics, when he addressed them, as recorded 2d Peter, 2d chapter, 1st and 2d verses:—"And as they had false prophets amongst the Hebrews, so you have lying teachers amongst you, who bring in sects of perdition, and deny their Lord who bought them, bringing upon themselves swift destruction: and many shall follow their riotousnesses." And in another place, 2d Peter, 3d and 17th verses:—"Ye therefore, brethren, knowing these things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness."

"We have read these books of which we speak, and we have met with a doctrine entirely opposed to the belief of the church of Jesus Christ. In these, they call the worship paid to the images of saints by the Roman Catholic church, **IDOLATRY**; as if this worship was not in accordance with what is directed, and similar to what we do to the pictures and images of those persons whom we venerate and love.

"When a Roman Catholic bows before

the image of a saint, his intention is not to give the same worship that he owes to God. And although the external actions appear to be the same, they are certainly different in their internal or inward nature and ends. Abraham adored God. He adored angels, and also the sons of Heth. (Gen. 17th, 18th, and 23d.) These acts were not the same and equal. They were distinguished by the inward affection of veneration. Was it idolatry in the angel Gabriel when he saluted Mary? Is it idolatry to give external respect to the images of emperors and the great ones of the earth? The highest worship and adoration is due only to God. All others are merely manifestations of respect, veneration, and love.

"Another error which I read here is, that "faith alone will save us."

"Faith without works, beloved sons, cannot secure us salvation. The apostle St James says in his epistle: "If I had so much faith as to remove mountains, and had not charity, I am nothing. What will it profit, my brethren, if a man say he hath faith, but hath not works? In this case could faith save him? Thou hast faith and I have works; show me thy faith without works, and I will show thee by works my faith."

"It is these and other similar errors, more than once refuted and condemned by the church, that these innovators seek to spread amongst us Roman Catholics, and against which the reverend curates should be cautioned, that the faithful under their charge should not be, by deception, led in the way of error and heresy.

"When Luther commenced to dogmatize, beloved sons, there had existed a church fifteen hundred years previously, that is, a religious society, under the authority of a principal Head, governed by means of pastors, and according to the words of their founder. They were believed by the faithful to be authorized to decide infallibly all questions relating to faith and customs, not creating new doctrines nor quoting ancient dogmas from the tribunal of reason to the end of being newly examined, as do those innovators, Lutherans, Calvinists,

Zengleans, Socinians, Anabaptists, Anglicans, and other reformers and heretics, who have apostatized from the true faith and rebelled against the Catholic church. Therefore you could use the same argument used by Alexander, Bishop of Alexandria, when refuting those mysteries, and say to the emissaries from New-York: "*Why do you come here to disturb us? We are in possession of the Catholic doctrine; we have been in possession of it for many centuries before you appeared. Here we have temples, the cross of Jesus Christ, Bibles, Missals, books of doctrine and piety—sure titles that we are the true Christians and legitimate sons of Jesus Christ. You are innovators, apostates from the faith—the faith that your forefathers professed until the fifteenth century, in the countries of Luther and Calvin. They innovated upon you, and you wish to innovate upon us Roman Catholics.*"

"The true church, beloved and faithful, traces its origin upwards to the apostles, and through them to Jesus Christ, for which reason it is called *apostolic*. These Reformers, Tertulian says, have churches, but they do not come from the apostles; they are, therefore, false churches. The Protestants, in the same manner, have had churches only three centuries; but they are false, withdrawn from the apostolic church of Jesus Christ, against which they rebelled. The subterfuge of having reformed the Catholic doctrine which the preceding times had corrupted, will not avail them. It is a blasphemy, injurious to Christ, who promised to be with his church, at all times, to the end of the world, to teach every one the truth, and also that the gates of hell shall not prevail against her. Can it, then, be necessary that a *licentious* monk should come to reform the church, to purify her doctrine—Luther being more watchful than even the Founder of the church?"

"Let none seduce you, beloved sons, with vain discourses. For for this cause cometh the wrath of God upon the children of unbelief, and will fall upon you, if you hearken to these impostors. Eph. 5 and 6.

"The Reverend Curates, after having

read this our Pastoral Letter at the time of *High Mass*, during three days, are required to register it in the parish records.

"Given in this city of Belem of Grand Para, with our seal and arms, this 6th day of April, 1857.

"† JOSEPH, Bishop."

## HAYTI.

The work of evangelization is progressing, and with increased promise, in Hayti. Letters just received, bring news of conversions among the most prominent families of Mole, St. Nicholas. This work of grace was effected through the reading of tracts and Bibles distributed by our missionary. The names of ten persons are sent us of those who have thus been brought from darkness to light, and who are now formed into a 'little flock' of Christ. The same letter that contains these names, testifies hopefully, also, of a Catholic curate who long ago resided at London. He faithfully studies the Word of God, and promises well. He often visits the missionary.

## IRELAND.

### A REVIVAL IN CONNECTION WITH OUR WORK.

We are happy to be able to assure our readers that the work of evangelization is steadily progressing in Ireland. The laborers sustained by the Board in that country are stationed in districts which greatly need the light of the Gospel. They pass from house to house, and from one neighborhood to another, and by conversation, reading the Scriptures, praying with individuals or families, as they may be allowed, and holding religious meetings where all who desire may attend, do much good, and help on the cause in which many are now engaged.

From the reports of the missionaries forwarded to us by the Secretary of the Committee having the supervision of the service there, the Rev. Dr. Heather, we take the following extracts, which will show something of the manner of the missionaries, and be read, we doubt not, with pleasure :

A missionary, in his report to Dr. Heather, says :—

"I beg to convey, through you, to the Committee of the AMERICAN AND FOREIGN CHRISTIAN UNION, a brief notice of some of my labors during my first month's connection with the Society.

"March 29th, Sunday.—Held two meetings for prayer, reading the Scriptures, and exhortation.

"At Oliver's Hall about seventy persons were present. Many seemed to feel the power of divine truth.

"30th.—Visited ten families and prayed with them. Held a meeting in the evening. About fifty persons were present.

"April 1-3d.—Walked twenty miles. Held two meetings at C——. The word of the Lord came with power to many hearts.

"April 4-8th.—Visited several families each day. Held four meetings: read and prayed with persons sick and dying, who I fear are 'without God in the world.'

"April 9-16th.—Held six meetings in farmers' houses in the country. At one of those meetings an old woman seventy years of age professed to enjoy peace with God through faith in Christ Jesus.

"April 17-22d.—Visited and held four prayer-meetings. I find the people of this district anxious about the salvation of their souls. Wherever I appoint to meet them in the evening, having visited them during the day, they come with pleasure, after their day's labor, to join in the worship of God.

"April 23d-29th.—Visited Markethill, Newtown-hamilton, and Castle Blaney. Visited through the fews and other country places, and traveled about fifty miles, and read the Scriptures, and prayed in thirty families. This is a district of country in great need

of the Gospel. Crime and outrage have prevailed here for many years; still there is a prospect of some good. Called in two Roman Catholic houses. While I directed the inmates to the Lamb of God that taketh away the sin of the world, and prayed with them, I perceived they were engaged with God in prayer.

"Traveled twenty miles and held two meetings. At one of these meetings a female became very ill and was removed to her home. It may be the last warning!"

In a subsequent report, the same missionary, writing from the same place, (Molledry Rich Hill,) says :—

"May 1st.—Spent this day visiting from house to house. Read and prayed with persons sick and to all appearance at the point of death.

"2d.—Walked seven miles; visited seven families; read and prayed with them.

"Sunday, 3d.—Held a meeting in the morning at Oliver's Hill; twenty persons present. At four o'clock in the evening fifty were present. Sinners were convinced of sin, and seeking pardon through the blood of Christ.

"4th.—Walked ten miles; visited seven families; read and prayed with them.

"5th.—Walked four miles; held a meeting in the evening at Clinroot; thirty persons attended.

"6-8th.—Walked seven miles; visited ten families; held two meetings for exhortation and prayer in the neighborhood of Stonebridge. At the evening meeting forty attended. Three persons professed to experience peace with God by faith in Christ.

NEWTOWN-HAMILTON AND CASTLE BLANEY.

"11-16th.—Walked sixty miles. At the former town held a meeting. The attendance was small.

"15th.—Held a meeting at Black-bank; twenty persons attended. On the 17th and 18th walked twelve miles; visited ten families, and conversed with them concerning the state of their souls. Some attended to the word spoken, others were careless. Held a meeting at Riddal's Hill; thirty persons attended. Some were seeking the blessing of pardon.

"On the 19th and two following days, walked seven miles; visited ten families; read the Scriptures and prayed with them. I held a meeting in the evening, which forty persons attended.

"22d.—Visited eight families; held a meeting in the evening at Tanaghmore, which thirty people attended.

"23d, 24th.—Held two meetings at McCroom's Hill; fifty attended. A young man in the meeting experienced a change of heart. Soon after he established family prayer in his father's house. The Lord is reviving his work in this place.

"On the 25th and three following days I walked eighteen miles; visited families and exhorted them to flee from the wrath to come. Some gave heed to the word spoken. I prayed with them. I held a meeting at Loney's Town. The people are anxious for more meetings. *There are five new places that I cannot attend.*

"29—31st.—Walked ten miles, and visited twelve families. I held a meeting at Stone-Bridge which thirty attended. Some are anxiously seeking salvation."

We take the following extract from the report of another missionary, but who labors in another district—the district of Andrahan. He says:—

"For the first week visiting was rather dull; nothing of any peculiar interest occurred up to Friday, the 8th instant. On Friday I had arranged to hold the first of my weekly prayer-meetings, and fixed on eight o'clock in the evening as the hour which might best suit the working people.

"I selected the 15th chapter of Luke, which I read, and offered some consecutive observations upon it. The parables of the lost sheep and lost piece of money attracted peculiar attention, owing perhaps chiefly to the erroneous opinion of Roman Catholics founded on the 7th verse. Without referring particularly to the church of Rome, I showed that the opinion concerning the ubiquity of angels drawn from this verse was not taught by the passage, and that the illustrations went to show that the intelligence respecting the sinner's conversion was communicated.

"After dwelling at much length on the parable of the prodigal son, I closed with prayer. The people thanked me warmly, and said they would be glad to be able to attend every Friday evening. The Roman Catholic Steward\* then came forward and said:

"Sir, you are aware that the church of which I am a member prohibits my attending such meetings as this: I had not intended to come here this evening, but I did so at the request of others who were coming; and lest on a future occasion you might consider that my absence was caused by what I have heard to-night, I wish to say that I was much pleased with what I heard, and that nothing you stated to-night would prevent my coming to hear you again."

"I said that our object in meeting together was *not* to hold *controversy* about the peculiar opinions of any church, though I believed that to be very necessary; but to read God's Word, to derive mutual benefit from our conversations upon it, and to seek in prayer those blessings which we all in common need; and that I would be sorry to find any one unwilling to join us in these things.

"I acknowledge your object is very good, but I cannot oppose myself to the church of which I am a member."

"But why not judge for yourself, and oppose whatever is contrary to your own reason and to God's Word?"

"It would be running too great a risk, to oppose *my opinion* to that of the Roman Catholic church."

"But it is no risk, if the word of God is on your side."

"How am I to know that it is on my side?"

"By reading it. 'Prove all things.'"

"But that would be trusting to my own reason, which is an uncertain guide."

"And do you wish to believe and act without any reason?"

"No; but I wish to submit my reason to the church."

"What if she requires what is unreasonable?"

\* A person spoken of in a previous part of this Report.—Eds. of A. & F. C. U.



"I know she would not require anything unreasonable."

"Then why not allow the exercise of your reason? What need of compelling you to submit it to her?"

"Because my reason might lead me into mistakes."

"But your reason is more likely to lead you into truth, if exercised aright; and will you for fear of mistake give up the means of arriving at truth?"

"Well, the truth is," he said, "I may be going to confession shortly; and it would not be very pleasant to have to tell the priest that I attended your lecture."

"If you think it wrong and displeasing to God to come here, then remain away; but do not be swayed by the fear of man. 'Cursed is the man who trusts in man.' Jer. 7: 5."

"The above conversation took place in presence of the people who attended the meeting. The Steward then came to accompany me home, and on the way renewed the controversy. Our road lay for a considerable distance through the wood, so that we could speak freely without fear of interruption. We discussed almost all the peculiar doctrines of Rome, as it was his way to go from one subject to another, just as he found himself weak or otherwise."

"It would be too much to attempt giving even an outline of the controversy. He displayed considerable intelligence and not a little reading, but a mind wholly prostrate under the influence of Rome. In fact, he appeared to think it criminal in him to scrutinize so closely her doctrine or her teaching. However, before I left him I obtained a promise that he would attend on the following Friday evening."

"Monday, 11th.—I paid six visits on this day—two in the houses of Protestants, the remaining visits among the Romanists. The fourth case may serve to give some idea of the great ignorance but natural shrewdness of a class who form the majority in this district. The conversation occurred with an old man named John Birmingham. I meet John very often; and as I now and then supply him with a little news, he is always willing to have a talk with me; will-

ing also to talk on religion. On a previous occasion he began describing to me of what little importance the present life is compared with the next, by saying:

"O, sir, what is this life at all? 'tis nothing: 'tis just like as if you came in that gap,' (pointing to a breach in the wall,) 'and out again. But the next life—!' Here he hesitated, evidently at a loss for words to express his ideas concerning it; but after a short pause said, 'The next life!—why, sir, there's neither *head* nor *tail* on it!'

"I have had several conversations with him on the 'sacrifice of the Mass' and 'Transubstantiation;' but on these points he is always most unreasonable, persisting—no matter what line of argument I would adopt—that the 'body' and 'blood' of the Savior is really present in the eucharist. I thought I would manage him this time; and as I was meeting him, I held up my stick in my hand, and said,

"John, do you see this *man* in my hand?"

"Faith, it would be hard for me," said John; "but I see a *stick* in your hand."

"Are you certain that it is a stick, John, or could you be mistaken in the matter?"

"O, there's no mistake at all, sir: old as I am, I would see the differ between a stick and a man."

"But your eyes may deceive you, John."

"Why, then, sir, it's not often they do it; but if they do, I have my *feelin'*, thank God; and if there was not an eye in my head, *that* would tell me the difference between a stick and a man."

"So then, John, you can trust your senses when they tell you that this, which I hold is not a man?"

"Faith, sir, if I couldn't I don't see what use they would be to me."

"That is just what I want you to see, John."

"Indeed, then, I see it plain enough, sir."

"Why, then, do you believe that the *Host* is a man?"

"I never saw John look more completely puzzled. He saw, too, that he had worked himself into it, and that he could not get out of it. There was nothing for it but to

run. So, pretending that some cattle had got into the corn, he went off, saying that he would see about the *stick* another time.

"*Tuesday, 12th.*—I had four visits with Romanists. Spoke to them chiefly on man's natural state, his inability to procure salvation through his own works, and the plan of salvation through Christ.

"The nature of the visiting the other remainder of the week was similar, nothing of unusual interest occurring. On Friday evening, the 13th, I held the prayer-meeting at Cregclure. Before I arrived at the house I met with the Steward, who came to say, that in consequence of a prohibition since the previous meeting, he could not attend in future; that, in fact, if he did attend, he would be looked upon as separating from the Romish church, but that he would be glad to hold conversation with me *outside* any time I pleased.

"It appears that there had been 'confession,' a few days before, at the chapel, to which all were called, from the age of nine upward. I asked the steward if he thought it right to confess his sins to one whom he knows to be a sinner and incapable of absolving himself. 'He thought,' he said, 'the priests had power from God to forgive sins; and that the practice of auricular confession was *necessary* for the cause of morality, inasmuch as the shame of having to *confess* often deterred people from committing crime.'

"I showed, in the first place, that they had no such power, quoting Daniel, 9: 9; Mark, 2: 7; 1 John, 1: 8, 9; and also that such a practice was more of an encouragement to crime than a preventive: for who would not prefer falling into the hands of the priest, who often imposes no heavier a penance than prayer, to that of falling into the hands of the living God? Besides all this, abstaining from such a motive is not acceptable to God, who requires true repentance. He appeared to see the force of this, for he offered no further objection; and, as it was my hour for holding the meeting, I was obliged to leave him.

"On Monday, the 18th, my first visit was with the constable of police. I chanced to meet him on the road. Both of us were

occupied in reading when we met. I proposed that we should compare books, and see which of us was occupied to the best advantage. He handed me a 'novel,' and I handed him the 'New Testament.' He said that it was very good, but only adapted to a certain class—the learned. I opened the Testament at the first chapter of 1st Corinthians, and read the first two verses. The words, 'unto *all* that in every place call upon the name of the Lord Jesus,' were too direct, and he could not well reply, but asked:

"Is it not stated that we might wrest them to our own destruction?"

"I said, 'It is; and so might we abuse all God's gifts to us. But you would not therefore conclude that we ought not use them.'

"We had some further conversation on 'private judgment,' carried on in a very good spirit.

"*Tuesday, the 26th.*—Had an interesting conversation with Mr. Gill, an apothecary at Gort. He spoke about the growing independence of the Irish people manifested in the late elections. I hoped that such spirit of independence would lead people to *think for themselves* in those things which concerned their souls. He thought that people *always* thought *for themselves* in the matter of their souls. I showed him that by the teaching of their church, Roman Catholics were bound to *think as she does*, without being allowed to *prove* her teaching by God's Word. He had the Bible, and he did not consider that Roman Catholics were prevented from reading it. I showed that not only is the reading of it restricted, but that by the second article of Pope Pius' creed, those who do read are prevented exercising their judgment upon it; thereby virtually shutting them out from any benefit to be derived from the reading of the Scriptures. He thought it was useless to dwell *so much* on the 'article,' inasmuch as all who look up the Scriptures did so in order to exercise their judgment upon them. I dealt with it as involving an important principle found to influence more or less every Roman Catholic; for when the plain text of Scripture is found opposed to the

teaching of the church, they generally rest upon the *authority* of the latter, which decides otherwise. Unable to reply to this, he merely observed that the growing spirit of independence referred to, appeared to serve the interests of Protestantism more than those of Roman Catholicism. 'For his own part, he saw that there was a great struggle taking place, and he heartily wished success to right.'

## FRANCE.

### PROSPECTS BRIGHTENING IN FRANCE.

In common with others, the evangelical churches of America have a deep interest in the progress of the Gospel in France, and we doubt not the following statement of the Rev. Mr. Fisch, formerly of Lyons, but now of Paris, will be read with great satisfaction.

This statement shows clearly that the labors for evangelization which have been bestowed in that empire have not been in vain. Though simple and unostentatious, they have, like "leaven in the measures of meal," been extending their influence effectively, and so as greatly to encourage every friend of the Redeemer. And now seems eminently the time for putting forth additional efforts there.

Every American has now a special reason for doing something for that country. An extra call in providence is extended, and an extra door of usefulness is opened, in the effort that is being made to establish in Paris an American Chapel, into which the Americans who are in that city may be gathered, and to whom the Gospel in its purity may be preached. We cannot but regard this work, so well commenced, and so far advanced toward completion, as one of the sure signs of progress, and going to strengthen the

impression which is made by the extract which we subjoin.

"At a session of the General Assembly of the Free Church of Scotland, Mr. Fisch addressed the meeting in an earnest and animated speech. In the course of his remarks, he observed that there was a peculiar season for sowing, and if it was allowed to pass by without depositing the seed, it would be vain to expect a harvest. Now, he believed the present to be evidently the exact season for sowing evangelical truth in France; and he rejoiced, therefore, to believe that the friends in England were becoming more alive than they were to the importance of the work, and disposed to render them enlarged assistance. Steam was uniting the two capitals, Paris and London, closer every day, and ought not the Christians of the two countries to draw nearer, also, and work together for a common object with one heart and one mind? It was a most hopeful and gratifying fact, that a great change had taken place in the political press of Paris. The two chief daily papers had come strongly to advocate Protestant principles. The *Journal des Débats*, the French *Times*, presided over by a young and very clever man, openly declared that there was no hope for France if it did not become Protestant. Very recently, in a leading article, he contrasted France and England, showing that the reason for the superiority of the latter was her Protestantism. So with respect to writers of history. At one time it was the fashion among historians to speak in very high terms of the church of Rome, and with contempt of the principles of the reformation. But now all this was reversed; and all who write history endeavor to show that France never presented so fine a type as when she was a Protestant country. Those were unmistakable signs. (Hear, hear.) And with respect to the actual result of the evangelistic efforts of the various Societies of Paris, they were more encouraging than they had ever been. In the provinces persecution prevailed, but, despite of this, the work went forward. In Paris, on the contrary, they could do almost as they pleased, and open as many chapels and schools as they wished;

and, in fact, the Evangelical Society of Paris had opened five new schools, and the people, Romanist as well as Protestant, freely sent their children. Indeed, they preferred paying for their children at the Protestant schools to sending them to the free Romish schools. Of this M. Fish gave a number of delightful illustrations, and mentioned that as many as 25,000 persons had been educated in the schools of the Evangelical Society who were now grown men and women. The people, moreover, were more disposed than ever to listen to the Gospel, and most readily accepted religious books and tracts. In fact, he never knew a person refuse them. The new chapel, to which reference was made in the report, was built exactly opposite a theatre; and it was a curious circumstance, as indicating the willingness of the people to listen to Protestant preaching, that many of the people went to the chapel in the periods that elapsed between the acts. Some, indeed, went back, but many remained: so that they were fishing out of the theatre souls for the Lord Jesus Christ! Furthermore, the colporteurs of the Bible never sold so many copies as last winter; and as many as fifty applications had of late been made for evangelists to occupy new stations; and they would be sent if the means could be procured. And there was no half-heartedness about these converted Roman Catholics, for they were ready to make any sacrifices or suffer any sort of persecution for Christ. He besought the English Christians to

make their efforts larger, and their prayers more fervent, for the churches of France and the continent in general; and so would they cheer their brethren, and advance the cause of their common Master.

"The Emperor was, he was certain, very well disposed in reference to religious liberty, and so also, he believed, were his ministers; but in this matter even the will of that powerful sovereign was not always complied with. There was a great power in society which tended to prevent that, and that power was the Bishop. Through whom did the Bishop work? Bishops were generally the confessors of but one person in a department, and that one person was the prefect's wife. The prefect's wife was, of course, very happy to have the Bishop for her confessor, and she did not understand, perhaps, why such an honor was paid to her. For that honor, however, Protestants often had to pay very dearly."

#### PROTESTANTS OF HUNGARY.

The Emperor of Hungary has recently been seriously occupied with his ministers in considering the claims of his Protestant subjects, who demand that the laws of 1608, 1647, and 1791, guaranteeing their religious liberties, shall be restored. Such has been the reception by the Emperor of their deputation, as to awaken the hope that their petition will be substantially granted.

## HOME FIELD.

### IMMIGRANTS—DR. CAHILL.

It is of primary importance to our well-being that the people of this country should keep themselves advised of the numbers coming among them from foreign lands, and also learn the views and feelings they cherish toward the governments they have left, and with which we have intercourse. Such in-

formation, if general, may be of great service in various exigencies which we can very easily imagine.

But, if it is of consequence to us as Americans, desirous of living in peace and amity with all people, it is no less so to us as the friends of man and of evangelical religion. Its possession would naturally act as a powerful mo-

tive to put forth our best efforts to diffuse among them, at an early moment after their arrival here, a pure Christianity, and to bring them and their children fully under its power.

Few, we are confident, are aware of the state of mind, on the part of very many of the immigrants in the United States, in regard to the governments they have left, or of the earnestness and confidence with which unscrupulous political demagogues, Papal priests and prelates, would be "agitators" and "leaders," to whose words and counsels they have in former times listened, encourage them to maintain their nationalities, and also look to them to improve opportunities here for creating discord, augmenting differences, and throwing their influence wherever it will be most likely to alienate our Government from theirs, or involve both in controversy.

Chimerical as such conceptions may appear when viewed only in connection with the attainments and position of the **MASSSES** which have come to us, the reality of such feelings and hopes nevertheless remains, and the ground for concern necessarily continues "untaken away." For the few lead the many; and when rival politicians among us "bid high for votes," shrewd calculators in the interest of the chafed and angry spirits here and in the old world, may make their power to be disastrously felt. We are not without some humiliating experiences on this subject already, and if we would not have more of them, no time should be lost in engaging in earnest in the use of wisely devised measures to diffuse among these masses the principles of the Gospel. These principles will go to the bottom of the evil, and produce a thorough cure. Nothing else than our missionary work will do it. We have a deep interest, then, in maintaining

and even increasing among them our missionary work.

This train of thought is suggested by the following extract from an article, lately published and circulated among the Irish Romanists in this country, from the pen of Dr. Cahill, a resident of Ireland, and a very prominent member of the Romish hierarchy.

We submit the extract that our readers may get a glimpse of the manner in which the Irish people are addressed, their prejudices excited, and their passions inflamed, falsely and without cause to a very great extent, against the Protestant Government of England; and also that they may judge, from the *threat* contained in the last paragraph, of the state of feeling which is sought to be fostered among the pilgrims from the Emerald Isle, who in large numbers now have their residence among us. We forbear comment upon the article, assured that its injustice and wicked design will be appreciated by all whose eye may happen to fall upon it. We trust it will be a long time before opportunity will be granted, through a war between us and England, for Irish Romish priests or people here to gratify the spirit of hate which some of them foster and seek to diffuse. But to the extract:—

"During the month ending April of the present year, the unprecedented number of 27,867 emigrants landed in New-York; and the returns, too, from the Canadas and from Australia present an unabated current of population leaving Ireland for the British colonies. Some idea may be formed of the extent to which this desire to quit the country is carried, when one learns that during the last two weeks of the last Lent, upwards of one thousand persons, principally of the small comfortable farming class, left the railway station at Limerick for Liverpool. The scenes of heart-rending distress which take place on those occasions at the

parting of mothers and fathers from their children can never be forgotten by those who have once witnessed this indescribable separation. The heart of the greatest enemy of these classes of the Irish sometimes melts with pity, perhaps sorrow, when the wild cry of the aged parents is heard, as, standing on the platform, the engine begins to move, carrying away for ever the children in whom their very lives are centered. Each packet that leaves our shores, crowded with the Irish youth, is an additional proof of the anomalous condition of Ireland, and of the partial legislation of England. Each year that witnesses this continued exode, is a demonstration that the insecurity of the tenure of land, the terrors of the landlord, and the eternal lash of national bigotry, overcome the Irishman's innate love of home, and force him to burst asunder all the ties of nature herself to escape from a country, his own country, where the law of the state, the Gospel of the established church, and the hatred of a large section of the aristocracy, are leagued against his conscience, against his social advancement, and, in fact, against his very existence.

"There is no use, in the case before us, to appeal to the sympathy of the Legislature: they have always replied to such an appeal by laws written in the blood of the Irish; and they have ever silenced our national murmurs by the drummer's lash, by convict fetters, or by the rope. In the present instance, the Government, before many years elapse, will be made to feel that all parties engaged in producing this exode of the people will lose more than they gain by this anti-national combination. Each young man who leaves Ireland for the United States is a loss (according to the value set on an able-bodied man in this country) of £40 to the army or the navy: he is a great loss to a properly developed system of national agriculture: and when one takes into consideration the exciseable articles which each person consumes, the commercial articles which he buys, the English cloth which he wears, I think it may be fairly assumed that fifty thousand such individuals produce a loss of some several million pounds sterling to the State. We

have given upwards of two millions of money lately to Sardinia to help us in the Crimea; and we have purchased the services of a German Legion at an enormous expense, which might be saved by keeping at home the thousands and the tens of thousands of faithful, invincible poor Irish hearts whom our rulers have starved or banished. But perhaps the greatest misfortune in this anomalous legislation is, that England not only subtracts from her own power all these expelled and lost resources, but, again, she adds them all to the American republic. She weakens herself in order to give strength to America: she sends youth, muscle, and a full-grown army to America; and still more, she sends hundreds of thousands of aggrieved hearts breathing revenge and vengeance against the laws, the name, the very existence of the English constitution. And if England shall choose, in her hatred of the Irish Catholics, to continue this scheme of forced emigration, *she will soon learn to her cost that she will perhaps lose more millions of money in one war with America than would support all her expelled emigrants at home; and she may be yet compelled to feel that honor, justice, equity, and liberty of conscience, would have cost her less labor and money, than her past sectarian code of bigotry, injustice, and class-legislation. The fate of Carthage, which Juno once dreaded from the future power of Rome, may with truth be feared by Britannia from the rising dominion of America; and an American Virgil might, with an apt propriety and a slight change of the names of nations, say:—*

"Progeniem sed enim Trojano a sanguine ducl  
Audierat, Tyrias olim quæ vertoret aroes,  
Hinc populum late regem, belloque superbum  
Venturum excidio Ilyiæ: sic Volvero Parcas."

### MISSIONARY LABOR—INDUSTRIAL SCHOOLS, Etc.

The Rev. Mr. SINCLAIR is still engaged in his work in Pittsburgh and Alleghany cities. In a recent report he says:—

"I feel grateful to God that I am enabled to say still, hitherto the Lord has smiled, to

a greater or less degree, upon our missionary work in this field. I rejoice to say, in reference to our schools in particular, that we succeed beyond my fondest expectations.

"The Pittsburgh Industrial School may now be said to be firmly established, and that its benefits are acknowledged not only by parents, but also by many of our citizens, who appear interested in it. Our children are punctual in their attendance, and are always in their places at the stated hour of opening the school. The number of those who punctually and constantly attend averages from 50 to 60 girls. These, with few exceptions, have continued with us since the opening of the school. The majority of them belong also to the 'Sinclair Mission Sunday-school,' and thus they may be said to reap a double benefit from our missionary operations.

"We had an election of office-bearers on the first Thursday of the month. Our new Directress has been with us occasionally from the commencement, and her assistants have been among our best and most steadfast friends for the past three years.

"The system for managing our affairs in this school is of a conservative nature. The best order is kept while the school is in session. During the time appointed for reading some moral and religious extracts, the children give the utmost attention, and they are generally questioned at the close upon what has been read. Yesterday, before the school was dismissed, a little girl came to me, and said, 'Will you please to lend me the book which you read to us?' 'Why do you want it, my child?' 'I want to read to mother about *Rosa and her mother*. Mother likes to hear me read, and she will be pleased to hear about *little Rosa*.'

"Another little girl came to me, and said, 'We did not sing our industrial song yet: will you please to ask our Directress to let us sing it?'

"There is a pleasing reformation accomplished in the order, morals, and habits of cleanliness of these dear children, and they can sing some pieces very well without the aid of the Directress.

"The Alleghany Industrial School has

increased to 260 pupils. The expenditure caused by so many children has been too heavy for the ladies who have taken an interest in its conduct. Many came to the school for the sake of obtaining some articles of clothing, and the ladies were too benevolent to refuse or withhold from any of them. I have seen the danger to which such liberality might lead us, and I consulted with the ladies, and stated to them the necessity of a change in the system of conducting our future operations, and also of the class of children to whose benefit the Industrial School may be devoted. The place of meeting became too small, by reason of the number of new scholars who came on each Saturday. The children were crowded together: the ladies could not accomplish the object for which the school was formed. This was my great difficulty, and how to accomplish the grand object I knew not. I feared lest any attempt on my part might end in disappointment, and perhaps break up the school entirely.

"The three months' term of the office-bearers was drawing to a close, and I waited for the result of our quarterly meeting with no small amount of mental anxiety. We met on Saturday, the 19th, to elect new officers. After the election, which resulted in the choice of a Directress and three Vice-Directresses for the ensuing three months, it was agreed that the Industrial School of Alleghany be continued and re-organized upon the plan pursued in the Pittsburgh Industrial School.

"A resolution was offered, 'That the school should be closed during the warm months of July and August;' but a decision was not reached. I shall strive to have our efforts continued and keep the school opened, but I fear I may not be successful. I am satisfied, however, that our benevolent friends will resume the good work in September, even if they should resolve to close the school till that time. These Industrial Schools are full of interest to me: they cause, also, a great deal of mental anxiety as well as bodily labor.

"The Sabbath-schools are no less interesting: they are well attended, and our library and Sunday-school papers (of the

latter we have a monthly and weekly supply sufficient for the ensuing twelve months) are of the greatest benefit to us—thanks to the many friends who have come cheerfully and liberally to our aid, from the 1st Presbyterian Church in Pittsburgh, the Massachusetts Sunday-School Society, and American Sunday-School Union. We have lost sixteen children from the Sinclair Mission School who have been in attendance for the last year, by their parents removing to the West, since my last report. I hope that I shall be enabled to get their places supplied by others. It is hard to get them from the cruel and yet captivating yoke of the priesthood, and the superstitious maternal authority that prevails among the masses connected with Rome. We may not have much prospect of new admissions for a Sabbath or two, as we give no feast on the 4th of July, and many children are in the habit of changing from one school to another for the sake of having a ride on the cars or some other pleasures at this season. I told the children I would try and give them a dinner on Thanksgiving-day, as I did last year.

"I have succeeded in getting twelve children of Catholic parents to the public schools this month, and also in delivering two little boys from the 'paw of the lion.' Their mother came to Pittsburgh some two months ago, a stranger. She took up her residence among the Irish, and sent the two little boys to the Franciscan Brothers' school with her neighbor's sons. After they were a week or ten days at school, one of the 'Brothers' wanted the boys to bring 25 cents each next day to him. I happened to call upon the family the next morning. The mother told me of this fact.

"How often have I heard Romanists declare that their schools were free—that the Brothers made no charges! I have never before been able satisfactorily to ascertain the fact of charges being made, or of money being demanded of the scholars; and were it not that the poor mother is a Protestant, I probably should not have ascertained it now.

"The mother went soon afterwards to one of the school directors of the ward in

which she lives, for a 'permit' to get her boys into the 'free-school;' and they are now in it, and thus placed where no demand for 25 cents shall be made upon her scanty resources.

"I have nothing of interest to state in my other work during the month, except that I have made upwards of 400 official visits and distributed 900 pages of tracts."

Since the foregoing came to hand, we have received from Mr. Sinclair the following communication, which gives a fuller view of his labors and the state of the mission. We add it to the preceding, assured that it will be read with pleasure. A great and good work is surely being done by our friends in Pittsburgh and Alleghany cities, in behalf of those for whose spiritual wants few had previously cared.

"It was stated in my last letter that the young ladies who have been instructors in the Alleghany City Industrial Sewing School, were considering whether to close it or not during the hot season. It is now determined to close the school till September next, at which time all agree to meet and re-commence the good work in the same place. I can safely say that I never witnessed a more interesting scene than that of the Alleghany Industrial School. Oh, how pleasant the Saturday afternoon meetings have been to me all the time this school has been in operation! It has comprised 260 little girls, with 15 pious young ladies instructing them for future usefulness and happiness, for time and eternity. Four married ladies, together with your missionary, took the management and oversight of the whole. I was extremely sorry to have it closed, though it was only for two months, but it was necessary. Many of the children shed tears; and after the ladies left, returned back to bid me farewell, and to ask how many weeks were to elapse before the school was to be opened again.

"The Pittsburgh Industrial School is increasing in daily interest. Its connection with the Sinclair Mission Sunday-school



gives it a decided advantage over its sister institution of Alleghany City. The children who, for the most part, have attended the Sunday-school from its commencement, two years ago, in Hard-Scrabble, are the same who attend the Industrial school of Pittsburgh. As the one increases, so does the other. When visiting from house to house in one of our city alleys, on Thursday, the 16th, I found *four* little girls, whose parents consented to permit them to go to the Sewing-school that afternoon, if they had any person to show them its locality. I told the mothers that I would call that way in going to the school. When I arrived, I found *six little girls waiting*, some Germans and some Irish, glad that they were to be taught by the good ladies to sew. So pleased were they and their parents, that on next Sabbath they attended our Mission-school.

"The reformation effected by means of this institution since its commencement is very encouraging and most perceptible. Strangers who have occasionally called to visit the school have remarked to me how delighted they were to observe the change that had been produced in the cleanliness and order which were so apparent throughout the whole school. I have remarked in former reports their progress in singing, as well as in sewing, and I cannot overlook a more substantial improvement of moral nature, which, I rejoice to state, is visible, and very encouraging to my mind. From 60 to 70 girls have been in attendance during the past month.

"I have attended the Mission Sabbath-school on the hill each Sabbath morning during this month. The school is nearly two miles from my house, and I have to leave home about 8 o'clock, in order to be present at the opening services. It continues in session till 10 o'clock. This school has received much of my own and of my daughter's attention. Its Superintendent is Vice-Superintendent of the 'Sinclair Mission-School.' The number attending is 70.

"The Sinclair Mission School meets at 11 o'clock P. M., and continues in session till 3 P. M. It has been already remarked

that this and the Industrial School may be considered as one; inasmuch as the girls attend both. Any reformation or impression made in the one is felt in the other for good.

"I feel and realize the presence of God and his blessing accompanying my feeble efforts in this branch of the mission. I am persuaded that my labors are not in vain, although the good effected may not have come up to my most earnest desire. Still I rejoice to say, that the good accomplished is visible to and acknowledged by others.

"On Sabbath, the 12th inst. a gentleman who visited the school last year renewed his visit. I gave him a class to teach. Before the school was dismissed he said to me:

"The reformation which you have accomplished by this school upon the appearance and character of these children is beyond my fondest hope—even more than I ever expected to witness. Go on, my dear friend; your exertions on behalf of these children will be rewarded."

"The same remarks, substantially, were made last Thursday by a very pious lady who has a class of girls in the Industrial school:

"Mr. S., said she, 'The change in the appearance and character of these children is remarkable. They look clean and tidy, as well as orderly: they appear, all of them, so very anxious to learn. They do not at all seem to be the same children that attended last year in rags and filth.'

"This good lady and her son have taken much interest in the school from its commencement. We have had many strangers visiting and addressing the children lately. The general attendance is good and very regular. At present we suffer for want of teachers in both departments, owing to the absence of our friends from the city.

"Week-day service consists chiefly in visiting from house to house, distributing Bibles and tracts wherever they are acceptable. To this I have lately added a weekly visitation of the prisoners in our jail. The majority of those incarcerated are Romanists. I have visited this abode of misery four times within the last fortnight, dis-

tributing tracts, conversing and praying with some of the inmates. I have on each of these visits entered the cells of the three unfortunate beings convicted of the murder of Wilson and his sister in M'Keesport on the night of the 30th April last: viz. Henry Fife, Munro Stewart, and Charlotte Jones. I have had some conversation with each of these convicts, left books and tracts with them, and prayed with them. Fife and Charlotte Jones appear to realize their *awful condition*. Stewart maintains his innocence."

### SABBATH-SCHOOL CELEBRATION.

The following communication from an eye-witness of the scene described, shows our work in New-Albany, Ind., and how the people feel toward it:

"As the readers of the Magazine are aware, it is a prominent object of the AMERICAN AND FOREIGN CHRISTIAN UNION to gather the *children* of Roman Catholic parents into Mission and Industrial Schools, where, through the instruction of Christian teachers selected by the missionaries of the Society, they are taught the word and way of life, directed to the Savior of the perishing and lost, and led to the cross of Calvary. They are instructed, too, in the art of sewing, so that they may be enabled to assist their parents, and so far rid our communities of many who would otherwise be leeches upon the charities of the benevolent.

"Such success has the Society had in this endeavor, that with *all* the missions in the West, and with nearly all elsewhere, both industrial and Sabbath-schools are connected therewith, filled by the children of Papists, gathered thither by the missionaries and their faithful co-helpers, whose cleanly appearance, affability of demeanor, and sparkling eyes attest that the labor thus bestowed, *even in this life*, is receiving a rich reward. Throughout the land, *some ten thousand such* children and youth have been gathered and taught.

"In the western district the friends of our cause and of the children feel it to be important to have occasionally some

public festival demonstration, with a view to the encouragement both of *our* children and those who have thus far stood aloof from our efforts, and to stimulate them to higher attainments in habits, manners, intelligence, and morality. Last year an account of such a demonstration had in Louisville, Ky., and also of one in Pittsburgh, Pa., was published in the Magazine. I herewith transmit an account of another one which occurred lately in New-Albany, Indiana.

"The Society has under its charge three mission schools in that city, numbering some *three hundred children*. There are several important facts in regard to the mission in New-Albany which are worthy of special notice. Such, for example, as the following:

"One of the female converts, a member of one of these schools, who had been driven thither by persecution from another field, where she had found the Savior through the labors of another missionary of the Society, a few weeks since rose in her place, and with great promptitude and correctness recited *eleven chapters of the Gospel by John, and three of the Acts of the Apostles*.

"Another fact:—A weekly prayer-meeting has been sustained by our missionary, and a few devoted friends who help him, from almost the commencement of our efforts in that city.

"Another fact:—A singing exercise has been connected with the school, conducted by a devoted friend of the mission, and the class which attends uniformly numbers some 70 souls, among whom are several adults.

"These facts need no comment; they speak for themselves in words of tender and decided encouragement to all who are laboring and praying for the conversion of the Papal world.

"The morning of the 13th day of June, at the early hour of seven, found the little ones of our missionary's care wending their way in little circles of two, four and six, to the place of rendezvous—one of the public school-houses of the city. We arrived just in time to see them thus on their

way thither; and as we gazed upon them, their neat attire, their hasty gait, their merry chatter, all told us they were happy groups, and were in high anticipation as to the day before them.

"It had previously been arranged that the day should be passed at a beautiful grove a mile beyond the city. The day, however, in its opening, wore so hazy an aspect that it was deemed best to change the plan. During the preceding night rain had fallen, which rendered a change essential.

"To gratify the little ones, however, they were formed into a procession, and after marching through several of the leading streets, rested finally at Woodward Hall, the proprietor of which, like many others in New-Albany, upon more than one occasion has evinced by an unstinted liberality his interest in that class of the rising generation to whom these efforts are devoted.

"After the procession had started I left it for a more eligible position, where I might gaze upon it. It was a most enthusiastic sight. Amid banners, and ribbons, and white dresses, and bouquets, etc., walked some *three hundred and fifty or four hundred children*, with their teachers, representing among their number members of every evangelical church in the city, and a noble exhibition of the unity of our Protestant faith, and of our own AMERICAN AND FOREIGN CHRISTIAN UNION.

"Here, borne by three lads, was a banner bearing the inscription—

*'MISSION SUNDAY-SCHOOLS,  
ORGANIZED 1854.  
Nothing without labor.'*

"There another, representing a female child, and an angel in the act of snatching it from the earth and bearing it to the unsullied climes above.

"Arriving at the Hall, we found it crowded with little ones, all spectators having to stand. After singing by the children the hymn beginning,

*'Come, join our celebration,'*

the Rev. Mr. Rosseter, of Madison, Ind., addressed the throne of grace; and after another hymn, the children were addressed very briefly by Messrs. Rosseter and Atter-

bury—the latter the excellent and devoted pastor of the Second Presbyterian Church of the city.

"These exercises concluded, the feast of "*good things*," borne by fair hands, was lavishly distributed among the children, (care having been taken in advance to secure such things as children love,) to their great delight, as the dispatch with which they made way with them attested.

"Regaled thus for an hour or more at the Hall, a messenger arrived, saying that as the afternoon of the day promised to be a pleasant one, if the teachers and children desired, the *New-Albany Cornet Band* (a noble band of gentlemen—gentlemen, too, of the true stamp, as this kind act shows,) under the leadership of Prof. Nutting, would be pleased to escort the schools to the grove and spend the afternoon with them. By a unanimous vote of the juveniles this generous offer was accepted.

"In due course of time the procession was re-formed, and with the band to lead us, discouraging, as we marched, sweetest music from their silver instruments, it passed on to the grove. There, through the consideration of some of our friends, swings had been raised—in the enjoyment of which, and other entertainments, exercises, and good things, the afternoon was spent.

"At four o'clock, when the little ones began to show signs of fatigue, and appearances of more rain were gathering in the distance, they were collected into a circle, again partook of refreshments, sang another hymn, listened to more instrumental music, and after voting their thanks to the *Cornet Band*, which were tendered by the writer in a few remarks to them, the procession was again formed, and marched back to the Market Square, where they were dismissed, and the scenes of our first celebration in New-Albany were ended.

"I have not space for comments upon the facts here presented, nor are any required. Every one can see in such occurrences that the work of the AMERICAN AND FOREIGN CHRISTIAN UNION is a blessed one; one that is telling in its results upon the

good of the rising generation of Papist children, and which, *through them*, must reach the minds and hearts of their parents: for what parent, native or immigrant, is not affected and influenced by kindness shown to his children, and is not led to feel that such kindly acts are proofs of interest in

them? These Protestants, they say, whose religion prompts to such acts, *must* be good people, the priest to the contrary notwithstanding. *We will trust them. Our children cannot be in better hands. We will keep them there.*"

## MISCELLANEOUS.

### OSENEY ABBEY

Was one of the most magnificent monastic establishments in the kingdom of Great Britain. It was located in Oxford, an ancient city of England, situated about fifty-four miles north-west of London, at the confluence of the rivers Isis and Cherwell, which by their circuitous course almost surround it.

Its origin was in priestcraft; and its support, magnificence, reputation, and power, were, like many other Romish establishments, mainly derived from the same source.

The following truthful account of the origin of the Abbey, from the pen of a highly esteemed female correspondent, will serve to illustrate Rome's character at an early day in her history, and to confirm the sentiment, that in deceptive arts and wicked practices she was from the beginning what she is now. Her Rodolphuses are not all dead yet. By their sorceries multitudes are still deceived, and will continue to be, till, according to the Scriptures, (Daniel, 7:26; 2 Thess. 2:8; and Rev. 15:8,) she is destroyed from the earth; or, in the language of our correspondent, "till Rome is Rome no more."

Let us go to the ruins of Oseney Abbey, Which look, in the distance, so gray and so shabby; Of its origin, which was exceedingly odd,— From a bevy of birds and papistical fraud,—

I'll give you the hist'ry while taking a view:  
However absurd, 'tis on record as true.

In the castle of Oxford once liv'd a fair lady,  
Esteem'd most devout. When the evening was shady,  
She lov'd to enjoy a contemplative hour  
On the bank of the Isis, alone in a bower  
Of long drooping elm-branches woven. The quiver  
And rustling of leaves, and the flow of the river—  
The murmur of waves gently laving the shore—  
The fisherman urging his bark with the oar—  
The spray flying from it with ripp'ling and patt'ring—  
Were soothing, but suddenly lost in the chat'ring  
Of magpies, that perch'd on the tree o'er her head.  
Most beautiful birds! Yet they fill'd her with dread  
By their dolorous notes, and the lady retreated;  
But day after day was the clamor repeated.  
She could not relinquish her sylvan seclusion,  
Though greatly annoyed by their din and confusion;  
In solemn reflection conceiving the notion  
They did not come *merely* to spoil her devotion.  
As she to the marvelous had a strong leaning,  
To solve this great myst'ry, and find out the meaning  
Of language in which the birds seem'd to address her,  
She sent for Rodolphus, her Romish Confessor,  
And gave an account of the strange magpie-clatter.  
The priest was astounded, but ponder'd the matter.  
It brought to remembrance his firm vow monastic,  
And having a conscience quite lithe and elastic,

Profoundly he sighed,  
Then gravely replied:—

"These are not *pies*—but souls in purgatory  
Uttering cries to the benevolent,  
Soliciting repose. To tell a story  
Most lamentable, knowing the extent

"Of your kind, tender, charitable feelings,  
They come to you. Madam, those dismal platitudes  
Are naught—their sufferings mock all revealings—  
Oh, will you truly emulate the saints?

"I humbly hope this great consideration  
May be allow'd legitimate control,  
Inducing works of 'supererogation';  
That not these souls alone, but your own soul,

"And souls as yet unborn, may reap the blessing.  
If you will do for them some public good,  
'Twill hush the wallings which are so distressing,—  
The *merit* of good works is understood!

"Your husband's uncle set a bright example,—  
 He built for us a college and a church :\*  
 And your resources are so very ample,  
 Pray, do as much!" Dame Edith went in search  
 Of her good husband, Robert Doyly,—told her  
 Desire to give those *magpie-souls* relief :  
 Then to his loving heart he did enfold her,  
 Promising all she ask'd, to calm her grief.  
 Not apprehending Romish malversation,  
 Tricks by "Infallibility" decreed,  
 He kept his word with honest approbation,  
 Believing it a heaven-commission'd deed ;  
 Rearing a stately fabric, which he placed  
 On the same spot where the poor *pies* complain'd ;  
 And long its Abbot as a baron graced  
 The British Parliament.—*Thus all was gain'd !*  
 Such arts were used by Rome in days of yore,  
 And such will be—till Rome is Rome no more !

### REV. E. E. ADAMS.

We are happy to announce to our patrons and friends, and especially to those who reside in Philadelphia and its vicinity, that the Rev. E. E. ADAMS has accepted the appointment which was offered him by the Board, of Secretary for that district.

Mr. Adams, it is known, has rare qualifications for the duties of the office to which he is chosen. His experience as a pastor in one of the most important congregations of New-England, and his personal acquaintance with European countries, and the condition of the churches there, (thirteen years of his ministerial life were spent in Europe,) add much to his other qualities of fitness for the work, and lay a broad foundation for confidence in respect to him.

On the receipt of his letter resigning the pastoral charge of the Pearl-street Church, Nashua, N. H., the congrega-

\* Church and College of St. George.—This occurred in 1129. "At the dissolution of the monastic establishments, in the reign of Henry VIII., Osney was converted into a cathedral church, and the county of Oxford was made a diocese ; but on the disgrace of Cardinal Wolsey, Henry translated the cathedral church from Osney to Christ Church College, and this, strictly speaking, (though it had been used long before,) gave the title of *city* to Oxford."—See Antiquities of Oxford.

tion, as we learn from the *Congregational Journal* of July 23d, adopted a series of resolutions expressive of their feelings in regard to him, from which we extract the following, viz :—

"Resolved, That this church receive with profound sorrow and unaffected regret the letter of their pastor, the Rev. E. E. Adams, resigning his pastoral charge.

"Resolved, That this church revert with pleasing satisfaction to the faithful, untiring, and efficient ministry of their pastor, as an instrumentality followed by the blessing of God, and made sacred by the conversion of many souls ; pledging their united and earnest prayers that the recent fruits of his labors may be gathered into the fold, and not suffered to wander as lambs of the great Shepherd's flock, having no under-shepherd to guide and feed them.

"Resolved, That this church tender to Rev. E. E. Adams their united confidence and commendation, as an accomplished, eloquent, and able minister of reconciliation, whose services as their pastor they highly appreciate, and whose separation from them by the severing of the most sacred bonds which have united them, they most sincerely deplore."

With great pleasure, therefore, the Board introduce Mr. Adams to their friends and the public, assured that they will find in him an agreeable friend, a judicious counsellor, and an effective co-laborer in the vineyard of our common Lord and Savior. And they earnestly ask in his behalf their sympathy, confidence, and co-operation. He will soon, we trust, enter permanently upon the field. He may be addressed, until further notice, at the Bible-House, north-west corner of Seventh and Walnut-streets, Philadelphia, care of Mr. W. Hall.

### PRIESTCRAFT AND MONKERY.

We extract the following from the French correspondence of the *London Christian Times* :

"I was amused lately by the account given us by an honest Algerian Trappist, who has, from conscientious motives, left his convent. The brothers are employed from two A. M. to seven P. M. in prayer and tilling the soil: one meal a day suffices them. Perfect silence is the rule, but they manage a language of signs so dexterously, that not only can they make known their wants to each other, but quarrel continually and violently. The usual subject of these quarrels is the envied place of *door-keeper*. Why? Because he, almost exclusively, has permission to use his powers of speech on the approach of strangers. These men become thorough egotists in time, refusing the slightest service to each other if not ordered by the rules. Truly, Romish perfection is some considerable distance from the perfection of the Gospel! There is something monstrous in men entering such an order to do penance by silences because they suppose it to be pleasing to God, and then quarreling for the privilege of enjoying a moment's gossip with strangers. It is well sometimes to hear the secrets of the prison-house, notwithstanding the urgent entreaty of a Canon of Paris, in a new book authorized by the new Archbishop of Paris: 'For mercy's sake, my lords,' he says, addressing the Bishops, 'in the name of the dearest interests of religion and of the priesthood, let us enact something respecting what is really important and essential in the malevolent times in which we live: I mean to say, let us cover with the strictest secrecy the faults of ecclesiastics!' This is *à-propos* to the number of disgraced priests serving as cabmen, rag-gatherers, petty-brokers, errandmen, and indeed in almost all the lower ranks of the Paris population. I need not point out the fallacy of screening the public faults of the clergy. The population know too well the grievous lives of their spiritual guides; and if the priesthood were sincerely desirous of eradicating sin, and not merely the consequences of it, they would be glad that the same civil tribunal should be appealed to for priest and people: the shame is in screening the offender, not in bringing him out to justice. And the people feel it keen-

ly, and despise not the clergy only, but alas! religion also."

### ST. COLETTE.

In our last number we gave a queer account, drawn from the *Univers*, of the "high shines" of St. Cupertin. A later issue of that journal contains an article in honor of Sainte Colette, from which we glean an account of one of the miracles worked by that worthy.

"It must be confessed that St. Cupertino, the last hero of the *Univers*, whose speciality it was to float in the air, is utterly crushed by the superior power of Ste. Colette. Ste. Colette performed in the convent she had founded at Poligny, in the Jura, in 1417, one of the greatest miracles effected since the time of the apostles. This miracle was witnessed by an innumerable crowd, and is testified to by ten authors worthy of faith. Ste. Colette had gone from Poligny to Besançon on business. She there knew, by revelation, that one of the nuns of her convent had just expired in Poligny from the result of a fault which she had not possessed the courage to confess. She learnt that for her sake the judgment of the unfortunate creature had been suspended through the intercession of the Holy Virgin, and that she would be brought to life in order to confess her sin and obtain pardon. The saint at once dispatched a courier to Poligny to forbid the burial of the nun before her arrival. The curiosity of the town was excited by rumors. The saint had already recalled four dead persons to life—three at Besançon, one at Lons-le-Saulnier. The saint returned to Poligny after a delay of four days. The dead nun was in the church in an open coffin, where everybody could see her. Such was the crowd which assembled from the town and neighboring villages to meet Ste. Colette, that armed citizens were compelled to keep open a passage for her. Night and day the streets were filled, the doors and windows occupied, the church and convent surrounded by the people. In the morn-

ing the civic guard broke open the window of the 'sacristie,' through which the saint entered, accompanied by all the nuns and their confessors. She approached the dead body, and, after a short prayer, commanded it to rise in the name of Christ. The dead nun rose at once and knelt before the grand altar. At this miracle the crowd which occupied the church was seized with terror and fled: for several hours there reigned an indescribable disorder and tumult. The nun continued to pray, and then confessed aloud her fault. After receiving absolution, the nun thanked the saint for having saved her, and avowed that but for her intercession she must have been lost. Then, recommending herself to the prayers of those present, she re-entered her coffin and once more expired!"

### AMERICAN CHAPEL IN PARIS.

We are happy to be able to state that the establishment of an American Chapel in Paris meets with decided favor among our countrymen and others having an interest in that city, as the following list of their subscriptions in "frances" in its behalf will show. This

list, however, shows the amount only to the 1st of July last. It will be much increased, we doubt not, in a little time. The friends there will do their share in the good work, and we trust that those who are here will not fail to imitate their good example.

T. N. Dale, frances, 5,000	J. B. Murray, frances, 250
J. B. Curtis, . . . 2,500	W. Litchfield, . . . 250
*Schawie Chamberlin, . . . 1,010	Mr. Gregory, . . . 200
*H. Thornton, . . . 1,008	J. J. Griffin, . . . 200
E. Cowder, . . . 1,008	*A. T. Petrie, . . . 250
H. Wood, . . . 1,000	G. Petrie, . . . 125
Vogel & Co., . . . 1,000	A. Molter, . . . 125
J. Deming, . . . 1,000	*G. Fanshawe, . . . 125
Ponseau & Co., . . . 1,000	*Mr. Fairchild, . . . 125
*Stavert, Zigomala & Co., . . . 757	H. Goldstein, . . . 125
Mr. Stodard, . . . 504	Mr. Hollister, . . . 125
*G. Wilde, . . . 504	B. Wilde, . . . 125
*Firth, Slingsby & Heartas, . . . 505	Mr. Miller, . . . 125
Green & Co., . . . 1,000	L. Dyer, . . . 100
Mrs. Moore, . . . 500	Mr. Colgate, . . . 100
John Munroe, . . . 500	W. Langdon, . . . 100
G. Richards, . . . 500	Mrs. Wood, . . . 53
A. Montant, . . . 500	A. Merchant, . . . 13
Mr. Henderson, . . . 500	*Firth, Booth & Co., 500
Mr. Hutchinson, . . . 500	E. & E. Poirier & Co., 500
Mrs. Hagerly, . . . 500	Fabréquettes & Mora, 100
N. Berry, . . . 500	Dr. Evans & Bro., . . . fr. 1,000
J. Taylor, . . . 500	Mr. Mason, . . . 500
J. P. Crosby, . . . 400	Mrs. Moulton, . . . 500
C. Brittas, . . . 500	Mr. Holland, . . . 500
Mrs. Langdon, . . . 500	*Messrs. Henry & Co., . . . 2,520
Mrs. Jones, . . . 500	Mr. Goodyear, 25,00
Mrs. De Pau, . . . 500	Dr. Bigelow, . . . 250
Briet & Osborn, . . . 500	Mrs. Newbold, . . . 500
B. Curtis, . . . 500	Mr. Johnson, . . . 500
H. Appold, . . . 300	Mr. Kendrick, . . . 500
*W. T. Stell, . . . 253	E. J. Walsey, . . . \$,150
Mrs. Constant, . . . 500	Total, 44,904

\* English houses.

## BOOK NOTICES.

**FASHIONABLE AMUSEMENTS; with a Review of Rev. Dr. Bellows' Lecture on the Theatre.** By Rev. D. R. Thompson. New-York: Published by M. W. Dodd, 506 Broadway, (opposite St. Nicholas Hotel.)

This work deals, in a spirit of Christian liberality and enlightened view, with the prevalent popular amusements—the theatre, card-playing, dancing, and novel-reading—which it condemns on the very fair criteria that their evil outweighs their good. Its review of Dr. Bellows' lecture is written with a generous literary chivalry, but with a skill and execution that would do honor to the most gallant knight-errant of polemic encounter.

Dr. Thompson has, by this third edition of his work, done good service for the minds

and hearts of those young men who may avail themselves of it.

The book is in duodecimo form, of 230 pages, of good type, white paper, and "well got up."

**BALLYSHAN CASTLE; a Tale founded on fact.** By Sheelah. New-York: N. Tibbals, No. 100 Nassau-street. 1857. 12mo, pp. 355.

This is a respectable volume, illustrating the evils of marriage between a Romanist and a Protestant. It contains some very natural views of social life, and passages of true pathos. We can safely commend the work to general reading. A knowledge of what it reveals might prevent those alliances which are so fruitful of domestic sorrow.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF  
JULY TO THE 1st OF AUGUST, 1857.

## NEW-HAMPSHIRE.

Keene. 1st Cong. Church,	\$44 68
" Daniel Adams, M. D., to make D. E. Adams L. M., in full,	15 00
Tamworth. Rev. J. H. Merrill,	5 00
Concord. S. Cong. Ch., Hon. J. Stevens L. M.	40 00

## VERMONT.

Middlebury. Meth. Church,	7 15
" Cong. Ch., Rev. J. T. Hyde L. M.,	41 60
Georgia. Cong. Church,	13 57
Waterbury. Cong. Church,	8 00
Manchester. M. B. Goodwin,	5 00

## MASSACHUSETTS.

Greenfield. 1st Cong. Church,	23 26
" 2d Cong. Ch., Rev. P. C. Headley L. D.,	103 00
So. Hadley. Cong. Ch., to make Mt. Holyoke Female Seminary a L. M.,	45 39
Warwick. Trin. Cong. Church,	2 00
Dalton. Meth. Church,	5 23
Lanesboro'. Bapt. Church,	4 06
" Cal. Cong. Church,	7 00
Randolph. A lady, through Dr. Morrill,	1 00
Phillipston. Cong. Society, per Rev. S. W. Barnum,	5 00
" Cong. Ch., in full of Rev. Sam'l W. Barnum L. M.,	10 60
Boston. Jas. Lawrence, \$50; Isaac Parker, \$50, for the Paris Chapel,	100 00
" Rev. Giles Pease,	3 00
Essex. 1st Cong. Ch., in full to make Rufus Choate a L. M.,	24 53
Lawrence. Lawrence-st. Ch., in full of Chas. A. Colby L. M.,	28 29
Haverhill. Winter-st. Cong. Ch.,	10 00
Andover. Ch. of the Theological Seminary,	18 00
Medway. E. F. Richardson,	10 00
Medford. 2d Cong. Church,	25 00
Templeton. Rev. Mr. Sabin's Church,	16 02
Granby. Cong. Church,	33 82
Raynham. "	12 00

## RHODE ISLAND.

Bristol. Cath. Cong. Church,	20 00
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## CONNECTICUT.

Torrington. Cong. Ch. and Soc'y, per S. Fenn,	4 00
Groton. Cong. Ch. and Soc'y, in full of Rev. S. Hine L. M.,	10 00
So. Norwalk. Cong. Ch. and Soc'y, per D. R. Austin,	9 00
Vernon. Cong. Ch. and Society, per Allyn Kellogg,	60 00
Ellington. Monthly Concert in Cong. Ch.,	6 71
New-London. Thos. W. Williams, \$50; W. C. C., \$10; H. P. H., \$5; E. & N. S. Perkins, \$30; A. M. Fink, \$5; A. F. Prentiss, \$10; R. Colt, \$10; A. Barnes, \$10; E. A. Lewis, \$10; A. O., \$10—in all, \$150 for the Paris Chapel,	150 00
" W. C. C.,	30 00
" Several Ladies,	21 50
Watertown. Cong. Church, add.,	10 00
Waterbury. 2d Cong. Ch., Rev. Mr. Magill,	25 30
Colchester. A friend to the cause.	20 00

## NEW-YORK.

Wadham's Mills. Cong. Church,	11 55
Buskirk's Bridge. R. D. Ch., for Dan'l Hillis L. M.	10 51
Astoria. E. J. Woolsey, Esq.,	50 00

N. Y. City. Miss Sarah Blakely,	\$0 50
" For the Paris Chapel, per E. S. West, Esq., Messrs. Hook, Skinner & Co., \$50; H. F. Lumbard, \$50; Messrs. S. Cochran & Co., \$100; E. S. West, Esq., \$100,	300 00
" For the Paris Chapel, Chas. Butler, \$50; Tiffany & Co., \$50; Wetmore & Co., \$50; J. B. Sheffield, \$100; Sidney A. Shieffelin, \$100; Olivia Phelps, \$50; Wm. E. Dodge, Jr., \$20; W. W. Chester, \$50; C. E. Bebee, \$25; Wm. Douglass, \$100; Z. S. Ely, \$50; J. Quincy, \$50; S. P. Holmer, \$50; Jno. J. Phelps, \$50; R. L. & A. Stuart, \$100; Ball, Black & Co., \$50; Norman White, \$50; S. B. Chittenden, \$50; Jas. Stokes, \$50; Wm. E. Dodge, \$200; Jno. Morimer, Jr., \$20; H. M. Schieffelin, \$50; Wm. Smith Brown, \$25; J. Barker, Jr., \$10; R. Bigelow, \$50; American Bible Society, \$30 10—	1,660 10
" Jas. S. Noyes, for Paris Chapel, per S. P. Holmes,	25 00
" H. K. Corning,	100 00
" Through Miss Eliot,	60 00
" N. J. Wilcox, \$1; N. Lacompt, \$1,	2 00
Wilson. R. C. Wilson,	1 00
Lockport. Dea. Josiah B. Scovell's bequest, in part, per O. P. and Thos. Scovell, Executors,	200 00
Elmira. Through S. L. Gillett,	2 00
Union. Presb. Ch., for L. M. of Rev. S. F. Bacon,	17 08
Elba. Presb. Ch., bal. in full of L. M. for Sabbath-school,	15 51
Portville. Presb. Ch., to complete L. M. of Henry Dusenbury, Esq.,	16 25
" Meth. Epia. Church,	2 56
Olean. Presb. Ch., in full of L. M. of Rev. S. Cowles,	15 91
" Meth. Epia. Church,	4 06
Fredonia. Presb. Ch., towards L. M. of Sabbath-school,	26 00
" Dr. Chas. E. Washburn, in full for Presb. Sunday-school,	10 00
" Meth. Epia. Church,	1 00
Cuba. Rev. J. Wynkoop, for L. M.,	15 00
Rockville Centre. M. E. Ch., to make Rev. Jas. D. Bouton a L. M.,	30 17
Brooklyn. J. L. Merrill, \$1; A. Myers, \$1 50; others, \$2,	4 50
" Pilgrim Ch., Rev. Dr. Storrs,	142 34
Fordham. D. E. Ch., in part to make Rev. Jas. Bolton a L. M.,	15 45
Stapleton. Meth. Epia. Church,	6 03
Chaumont. To complete L. M. of Rev. J. A. Canfield,	15 00
Plattsburg. Presb. Church,	23 00
Hannibal. Add. for Sunday-school L. M.,	18 46
Glens Falls. Presb. Church,	16 59
Coventryville,	8 19
Coventry. In part for Presb. Sabbath-school L. M.,	16 93
Utica. 1st Presb. Church, add.,	7 25
" Mrs. Maine, to complete L. M.,	15 00
East Palmyra. Rev. W. W. Collins' Cong's,	12 00
Harlem. R. D. Ch., Rev. Mr. Lord,	33 21

## NEW-JERSEY.

Bloomfield. Presb. Ch., T. K. Oakes, Treas'r, add. to \$20,	60 25
Jersey City. Mrs. J. Liddell,	3 00
Patterson. Meth. Epia. Church,	13 17



DISTRICT OF COLUMBIA.		
Georgetown.	Rev. John H. Boccock, D. D., L. M., by a friend.	\$30 00
"	Rev. Alex. Shiras L. M., by a friend.	30 00

KENTUCKY.		
Paducah.	Meth. Epis. Church.	12 50
"	Presb. Church.	10 00
"	Bapt. Church.	5 00
Henderson.	Presb. Church.	18 50
"	Meth. Church.	10 00
"	Bapt. Church.	3 00

ILLINOIS.		
Rev. S. P. Lindley,		1 00
Galesburg.	2d Presb. Ch., in part to make Rev. Jno. W. Bailey and Jos. Wood L. M.'s.	28 50
"	1st Presb. Ch., in part to make Rev. C. M. Tyler a L. M.,	46 25
Galva.	Cong. Church, in part,	5 93
Kewanee.	Add.,	3 00
Toulon.	Rev. R. C. Dunn,	2 00
Lockport.	Cong. Church,	13 00
"	Meth. Church.	11 00
Joliet.	Cong. Church, in part,	24 93
"	Mrs. David Mac Gregor, to make her son, Geo. R. Mac Gregor, a L. M.,	30 00
Plainfield.	Cong. Ch., \$11 37; S. Findlay, \$20, to make Rev. W. D. Webb a L. M.,	31 37
Rockford.	1st Cong. Ch., in part Rev. H. M. Godwin L. M., in full.	19 00
Jacksonville.	Cong. Church, add.,	10 00
Pittsfield.	Cong. Ch., in part to make Jos. W. Winans, R. R. Greene, Wm. Watson, and Geo. Abbott L. M.'s,	113 80
Summer Hill.	To make Rev. G. J. Barrett a L. M.,	22 00
Springfield.	2d Presb. Ch., add., A. W. Esta- brook, Esq.,	5 00

INDIANA.		
Aurora.	Presb. Church,	6 30
"	Meth. Church,	3 25
"	Bapt. Church,	3 75
Peru.	N. S. Presb. Church,	4 55
"	Others,	4 33
Anderson.	Individuals,	7 00
Indianapolis.	Luth'n Church,	3 33
"	Others,	2 62
"	Presb. Church,	8 50
Mt. Pleasant.	N. S. Church,	5 00
Greenwood.	N. S. Ch., to make C. Beckus part L. M.,	14 00
Franklin.	Mr. Manwaring, \$5; two others, \$2,	7 00
Columbus.	1st Presb. Church,	14 20
"	Meth. Epis. Church,	1 05
"	Christian Chapel,	8 20
Bloomington.	Prof. E. B. Ballentine,	5 00
Newburg.	German Meth. Church,	10 75
"	Presb. Ch., A. M. Phelps, \$5; others, \$10,	15 00
"	M. E. Ch., A. H. Pettitt, \$5; others, \$9 75,	14 75
"	Lutheran Church,	3 00
Boonville.	Presb. Church,	5 00

Mt. Vernon.	German Meth. Church,	\$11 50
"	Meth. Epis. Church,	11 25
"	Presb. Church,	5 75
New Harmony.	E. J. Rodgers, \$2; J. R. Hu- go, \$1; Philip Orr, 50 cts.,	3 50

OHIO.		
Marietta.	Collection, per Master Geo. W. Bos- worth,	9 34
"	1st Prot. Epis. Ch., in full to con- stitute Rev. Jno. Boyd a L. M.,	10 00
"	1st Cong. Church,	54 00
Fulton.	Presb. Church, add.,	4 00
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Hopewell.	Asso. Ref. Presb. Ch., to make three L. M.'s,	91 06
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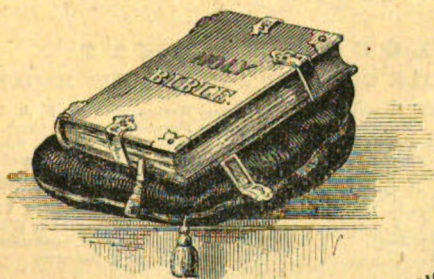
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**CHRISTIAN UNION**



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# AMERICAN AND FOREIGN CHRISTIAN UNION.

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VOL. VIII.

NOVEMBER, 1857.

No. 11.

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## THE ROMISH PRIESTHOOD.

The "Great Apostasy" began in a defection of the clergy. Its whole dark history is mainly a record of their abandonment of the vital truths of the Gospel, their usurpations, and their vices.

The holy office, instead of being a ministry of sympathy and instruction, degenerated to a mere embodiment of spiritual power.

It discouraged the free use of the Bible. It prescribed authoritatively the doctrines to be believed and the rites to be practised.

Gradually the clergy looked on themselves as a class of privilege instead of service. They became selfish, worldly, tyrannical.

To facilitate their advance to supremacy they early resorted to the principle of combination. They established their centres of influence: they got up their councils, provincial and general—and, at length, their one great concentration of wealth, and parade, and power at Rome, with its thousand ramifications. And by that time they had built up a despotism that bid a haughty defiance to all opposition.

The wiles and the all-pervading and the overbearing influence of the priesthood, have ever been the grand obstacle to a spiritual regeneration among the

Roman Catholic masses. They are so still; and hence we very reasonably and naturally look for a removal of this formidable obstruction as a preparation for the rapid spread of pure religion in the Papal world.

There are *two ways* in which God in his mercy may put it aside. He may do it by bringing his truth and Spirit to bear directly and powerfully on the Romish clergy, thus on a broad scale securing their saving conversion. How effectual, how delightful would be the heavenly interposition! And for such a glorious achievement divine grace is certainly altogether adequate. Indeed, there are some encouraging indications of such a sovereign and wonderful interposition. We are permitted to record hopeful conversions from year to year among the Roman Catholic clergy. Already some of our most effective laborers in the spread of a pure Christianity are of this class. And as the apostasy began with the clergy, why should not a grand reformation commence in the same quarter? The process is certainly possible; it is even quite natural.

But after all, so brilliant a triumph is perhaps too much to be really hoped for. We can hardly expect the obstruction to be removed, and thus the



way of the Lord prepared on a great scale, and in a form so mild and delightful. For the proud and impious hierarchy, which has so long oppressed the nations and "drunk the blood of the saints," there is in reserve, we cannot doubt, a terrible retribution even in the present life. No inspired announcements of divine wrath are more stirring than such as hang over this guilty power. Its doom is sealed; and the only question is as to the time and manner of the catastrophe. God will assuredly take it out of the way. And there are now thickening indications of its speedy and utter overthrow.

As to the *temporal* power of the Papacy, it is already substantially gone. For several years, we know, it has been sustained only by the presence of a strong foreign military force. In its own strength it could not stand a month. On the part of its immediate subjects, it has come to be the object of a general abhorrence; and in the great family of Governments it is now a mere cypher.

Nor as a *spiritual* power are its condition and prospects much better. The people are tired of it. It has lost their affection, their respect, their confidence. Millions dislike its dogmatic airs, its grinding exactions, its nameless vices, its persistent efforts to crush the rising spirit of free inquiry and improvement. And without flinching, they hazard the consequences of questioning its infallibility and repudiating its authority.

In public sentiment the Papacy and the Romish clergy at large are intimately associated. There is a wide and growing loss of confidence in the whole. More than that, there is extensively disgust and even indignation. Their enormities of selfishness, rapacity, and immorality in every direction are opening the eyes of multitudes. Even Roman Catholic Governments, in dread of

their influence, are extensively adopting measures to thwart their schemes and cripple their power. It is well known that in Papal countries they have, from time immemorial, controlled very much the *education* of the people. They have claimed this as their prerogative; and too often the instruction has been little more than training in the peculiar dogmas and superstitions of their religious system. In some cases, as in Sardinia, the Government has wrested this engine of demoralization from their hands, and by a change of control secured a wise and liberal system of culture for the rising generation.

In many Catholic countries the priesthood have risen to enormous *wealth*—which constitutes everywhere the very sinews of power. Governmental measures have been adopted somewhat extensively to arrest this accumulation. Monasteries have been abolished, and the proceeds applied to objects of public improvement, as in Sardinia to the establishment of a national system of free-school education. Church funds have been employed, as in Spain, to a vast amount towards the extinguishment of national debt. Something like half the real estate of the city of Mexico has been owned by the clergy, and an immense amount of the landed interest of the entire country. The Government there has adopted a bold measure of reform—that of requiring the whole to be sold, with a view to its gradual distribution among the people at large—thus sapping the very foundation of a long over-shadowing ecclesiastical power, and promoting the enterprise, and thrift, and general elevation of the entire population.

In our own country this policy of ecclesiastical accumulation has been pressed by the priesthood with great determination; and in the workings of

the policy, as yet but for a brief period, millions on millions have gone into the hands of the Bishops, to be subject to their irresponsible control. But it is matter of devout gratulation that there is at length a waking up to the wrong and the perils of this policy. In several of the States it has already been headed off by the proper legislation—by laws which require church property to vest in trustees chosen by the people, instead of the clergy of whatever denomination. Such laws are reasonable as well as safe; and they cut effectually the sinews of priestly power in any state and country; and our patriotic statesmen and people must all look to this matter over our whole wide domain, before the evil has reached a magnitude not to be grappled with.

In the Papal countries this money power has long existed in the form of professedly *charitable* investments, controlled exclusively by the clergy. It has been a very favorite method resorted to for augmenting and perpetuating their influence. It has imposed upon the people, it has imposed upon Governments, by holding out aspects of kindness and generosity; but at length the stratagem is coming to be detected and the scheme thwarted.

Recently the kingdom of Belgium has been thrown into a tempest of excitement by this grasping policy of the priesthood. They sought a legislative act, the drift of which was to make them the independent managers of funds given by will or otherwise for charitable purposes. They knew well that with such an act they could watch the dying bed of thousands, and under the appliances of their religious system extort treasure to any extent, nominally for public worthy objects, but really for the aggrandizement and power of the Romish hierarchy. They car-

ried their measure, after a long and heated struggle of debate, through the legislative assembly by a small majority; but the country—lawyers, physicians, merchants, intelligent people at large—rose together in loud remonstrance against the act. In these circumstances it failed of receiving the royal assent; and most likely we have heard the last of it: to press it might lead indeed even to a civil revolution. In this age of spreading light and spreading aspirations for both civil and religious liberty, the people, even in the darkest Papal lands, will not consent to any measure looking towards a strengthening of the most dreaded despotism which has ever scourged the world.

And in this waking and rapidly extending popular sentiment we find abundant encouragement. It is the harbinger of better times in corrupt Christendom. We look on it as the will of God, announcing a hastening full preparation for our great work of evangelization. The chief obstacle to its advancement he is fast taking out of the way.

But for the opposition of the priesthood there is even now scarcely a Papal State or community which we might not enter with the Bible, and with all the proper means of a pure and saving influence. This last stronghold of the arch enemy the providence of God is fast prostrating by varied means of his own wise and sovereign devising. And while there is already ample scope for these beneficent operations, we must soon have the entire Papal world on our hands, as a vast field of missions, ready for any extent and freedom of culture, and promising the richest harvests.

The Divine hand, we are sure, is not laid upon the Romish hierarchy to embarrass its plans, and abase its haughti-



ness, and fritter away its grandeur and power, but for momentous purposes. It is to open a highway for the Gospel of light and salvation among about TWO HUNDRED MILLIONS of immortal sinners deep in deadly errors and superstitions. And there never was a plainer

and louder summons to a bold and liberal Christian enterprise than is uttered by Divine providence in the present aspects of Romanism, and especially in the condition and prospects of its corrupt ruling power.

## A NARRATIVE—ROMAN CONVERT.

The following narrative is from the pen of an esteemed clergyman and pastor. For a long time he and his family have cherished a lively interest in the plans and operations of the AMERICAN AND FOREIGN CHRISTIAN UNION, recognizing in it that peculiar system of agency which the condition of Papists, both at home and abroad, demands, in order to bring to them the divinely appointed means of salvation.

The narrative illustrates the melancholy spiritual condition of the masses of the Roman Catholic population, and it shows the correctness of the assumptions of the Society in regard to labors on their behalf.

They can be brought off from their delusions, and led to embrace the Gospel in its purity. The soul, amidst earthly trials, conscious of its sinfulness and in prospect of future existence, longs for some support and consolation that it cannot derive from irreligious priests, confessors, penances, and human devices. This desire the Gospel can supply. It exactly and most happily met the case of the subject of this narrative. It comforted him in his illness, and fitted him for a peaceful and even triumphant death.

In reading this narrative, we desire it to be borne in mind that Thomas is a representative of an immensely large class of Romanists now in this country

—that his ignorance of the Word of God and the way of salvation is a type of the condition of multitudes around us, many of whom, it may be, are in the families or employment of nominal Protestants, and who, like him, may be anxious about their personal salvation and ready to listen to evangelical instruction. A wide door of usefulness is here thrown open, and those who enter it and labor, we are well assured, will not be unrewarded. The history of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION is the history of the conversion of many Romanists to Christ; and pastors and laymen, and all the friends of truth, may in it, and in the individual case here submitted, find abundant encouragement to engage in this noble enterprise—the enlightenment and salvation of benighted Papists.

### "The Roman Catholic Convert."

"The sympathies of the pious and benevolent in the vicinity of the village of Fishkill, in the state of New-York, were awakened in behalf of a young man who was in ill health in the neighborhood, and who was said to be anxious respecting his soul's salvation.

On calling to see him, I found he was a young Irishman who had been in this country but a few years. He had been brought up in the darkness of the Roman Catholic religion, both of his parents having been zealous adherents to the Popish faith, in a

district of Ireland where this gloomy superstition reigned over the human mind with almost undisputed sway.

He was evidently far advanced in a consumption, and was rapidly moving on towards the eternal world. He gave me a cordial welcome, and at once disclosed a heart full of solicitude on the subject of religion. He was sensible of having been a transgressor of the Divine commands, and that he needed something to prepare him to meet a holy and just God; but what he wanted, or how it was to be obtained, he knew not.

"Tell me, dear sir," said he, "what I must do to become fit to die, and be happy in the world to come. Oh, I have a soul to be saved, but I have no hope! Above all things, I wish to have the favor of God. Please, sir, teach me the way of life."

Such were the earnest words that dropped from the lips of this awakened sinner, whose mind seemed to grope amid its own natural darkness in search of some ray of heavenly light. This concern seemed to be the result of the Spirit of God operating upon his heart. He could not read, but probably had caught some word of truth in the sanctuary, or from the lips of some Christian who had dropped a serious warning or admonition which had not been forgotten. The Lord had graciously alarmed his conscience, and opened his mind to receive the message of the Gospel.

"Thomas," I inquired, "why are you troubled? Are you afraid to die?"

He answered, "Ah! sir, my sins are many. I have neglected my poor soul: I have no Savior: my mind is all dark, and I would give anything to be prepared to meet my Maker in peace."

"Do you feel sorry," I inquired, "for your sins?"

"Yes, yes; they cause me great misery. I wish to give them up—to get rid of them and have them pardoned. Oh that God would have mercy upon me!"

"Have you never heard, Thomas, in your own country, of the truths of the Bible?"

"No, no, sir," he replied; "my poor country is covered with gloom. My father and mother were Roman Catholics, and

they were not permitted to read the Bible, or to teach it to their children."

"Would you like, then, to hear the Bible read?"

"Yes indeed," he replied, "very much."

I then endeavored to communicate, in a way adapted to his comprehension, the glorious method of salvation by a Redeemer—how Christ died to save sinners, even the chief of sinners—and how graciously he invited all to come to him and live; and then declared that the Lord Jesus was willing to save him, if he would come to him with an humble and believing heart. This was good news to Thomas. His countenance brightened at the thought that one so unworthy was welcome to come to Christ. He had been early taught to believe that pardon and eternal life were to be acquired through the absolution of the priest and the intercession of the Virgin Mary—that numerous penances, and fasts, and acts of religious worship would constitute a righteousness by which to merit the Divine favor. But he had formed a different opinion now, and believed that he needed a higher source of pardon than a frail, erring man like himself. He was convinced that the "counting of beads," the performance of "penance," or the attendance upon "mass," would not satisfy a holy God for the violation of his law; and when he heard of the all-sufficiency of the Lord Jesus, whose merits would avail for the justification of the sinner, he longed to obtain an interest in him, and find pardon and peace through his precious blood.

#### ROME'S RUINOUS TEACHING.

Herein consists a radical and fatal error of the Romish system, by which its deluded subjects are led to build their hopes for salvation upon a false foundation. It is a "*system of works*," by means of which men suppose they can not only keep the law and commend themselves to Divine favor; but even do more than the law requires, and through works of supererogation acquire additional merit which may purchase benefits for others. Hence, like the Jews of old, they "go about seeking their own righteousness," and "do not submit themselves

to the righteousness of God." When Luther read in the Scriptures that great truth, "the just shall live by faith," he discovered the Gospel mode of salvation to be directly opposed to the Romish self-righteous and self-justifying system; and with this glorious and simple truth, cordially and practically believed, he was possessed of a mighty weapon by which to overcome the antichristian power, and promote the triumphs of evangelical religion.

#### INSTRUCTION GRATEFULLY RECEIVED.

After conversing with Thomas on the nature of faith by which he must receive the Savior, we united together in prayer, and it was interesting to see the deep solemnity and sincere earnestness with which this poor unlettered man seemed to lift up his heart to heaven in supplication. The female head of the family who occupied the house was present, and heard our conversation and prayer; and though her feelings rebelled against sentiments so adverse to her own Romish views, yet I was glad the opportunity was afforded her of hearing the truth of God.

A few days after this interview I called again, and took with me a copy of the Word of God, which I read to this humble inquirer. He seemed very grateful, and listened with much attention to several portions which were adapted to his case. His ignorance of the Bible and his incapacity to read, rendered it necessary to accompany the exercise with frequent simple explanations, and to show the application of the truth to himself.

"Oh yes, yes," he would often exclaim, "that is for me. Lord, give me light! Teach me thy will! Have mercy upon me! I wish to be good. I wish to have Christ for my Savior."

#### PRIESTS AGAINST THE BIBLE AND SCHOOLS.

The privilege he now had of having a Bible and hearing it read, was a matter of great joy, and led him to contrast his present favorable situation with the disadvantages he experienced in his own country. There the Bible was a prohibited book, and the blessed lamp of truth was put out, or

so removed from the public view into the corner, or "under a bushel," that men were enshrouded in thick gloom and knew not the way of life. He spoke of the superstition and priestly despotism that prevailed in Ireland, particularly in the parish where he resided, in which the people were forcibly kept in ignorance of religious things.

On one occasion, he said, a Protestant school was opened by a pious and sensible man who happened to come into the neighborhood, and deplored the condition of the children. A number of Catholic parents, anxious for the instruction of their children, gladly availed themselves of the opportunity thus furnished, and supplied the school with plenty of pupils. But when the priest learned that the children of the parish were under the instruction of a Protestant teacher, and that Protestant books too were used, his "reverence" was terribly enraged, and on Sabbath he publicly denounced these wicked parents from the pulpit for their iniquitous conduct, and threatened to take the children from the school by compulsion if they did not withdraw them. The parents, however, were reluctant to comply with so unreasonable and arbitrary a requisition, and continued to send their children to the school. One morning the priest hastened to the school-house, gathered all the books that were used by Catholic children and put them in the fire, and then drove the poor little affrighted urchins from the room. Alas for poor Ireland, when under the ghostly dominion of the Man of Sin! How can a people be prosperous and happy, when thus benighted and enslaved by a false religion—a religion which sustains itself by keeping the people in ignorance?

#### PIOUS FEMALES CAN HELP.

Having related the circumstance of this young Irishman to a young lady in the neighborhood, she, in the spirit of Christian kindness, visited him, and sitting by his bedside, read to him the holy book of God. She found it a pleasing employment to open the fountain of life to one who thirsted for its divine waters, and by the communication of the precious truths of God, to afford

consolation and peace to one who was approaching the eternal world. This is a field of benevolence in which pious females may find delightful opportunity of usefulness. Though not occupied in the public ministration of the Gospel, they can go to the house of sickness and poverty, and by the reading of the Scriptures or of some interesting Tract, point the inquiring penitent to the "Lamb of God," or shed a ray of celestial light upon the sorrowing heart of a weary and dejected disciple. Truth will not be lost; for we have the promise, "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and causeth it to bring forth and bud, that there may be seed for the sower and bread for the eater, so shall my word be: it shall accomplish that which I please, and prosper in the thing whereunto I have sent it."

#### LAST DAYS—EVIDENCES OF CONVERSION.

As the weather improved, Thomas seemed to revive, and even left his room and walked out. He enjoyed the fresh air, and looked with pleasure upon the beautiful hills, and vales, and fertile fields, which in this lovely district present themselves to the eye. On several occasions he walked as far as the "parsonage," and we gladly welcomed him to our door; for we began to hope he was one of Christ's "little ones," to whom it is a privilege to give "a cup of cold water," and of whom it said, "of such is the kingdom of heaven."

We talked of the things of God, and it was gratifying to observe the interest which religious subjects always awakened in his mind. While with us, my little son tried to teach him the alphabet, to which he gave an earnest attention; and had he lived, it would not have been long before he could have acquired the art of reading.

He was remarkably humble and docile in spirit, and took delight in the conversation of Christians. Whenever Christian friends called to see him, he evinced a thankful heart; and no service performed for him was more acceptable than the reading of the sacred volume, which was his guide and comfort in affliction, and opened

to him the prospect of a better world through Christ Jesus. Precious Bible! how truly it is the poor man's friend. It unfolds to him infinite treasures, it adapts itself to his lowliness, and exalts him to a relationship with God himself, and all holy beings. It condescends to his penury and ignorance, and presents to him the robe of righteousness and the illumination of heavenly wisdom. It directs his faith from his humble hovel to the glorious mansion above, and offers him a "house not made with hands, eternal in the heavens."

In the course of a few weeks Thomas declined rapidly: his strength failed, and he was sensible that he was drawing near to death. But he placed his confidence in the Redeemer of sinners, and could contemplate his departure with very different feelings from those he experienced at an earlier stage of his sickness. When I called to see him, he seemed to be deeply engaged in prayer. Having learned that the intercession of the Virgin Mary and other saints was unnecessary, and that he could come immediately to God through the only Mediator, Christ Jesus, he loved to draw nigh to the mercy-seat. During the remainder of his life, and as he approached the confines of the eternal world, he was habitually occupied in prayer; and we trust the broken cries of this simple-hearted and contrite suppliant were heard by Him who saith, "On this man will I look, even upon him who is poor and contrite in spirit and trembleth at my word." We trust his soul was accepted and saved through the grace of the compassionate Savior; for he rested upon the mercy of God as manifested in the cross of Christ, and died, we think, with his heart directed to heaven in prayer for the blessing of the Lord upon a poor unworthy sinner.

#### A ROMISH CUSTOM—ITS FOLLY.

After the body was laid out, candles were placed around it by the superstitious friends of the deceased, for the purpose of lighting the departed spirit through purgatory. But there was no need of this foolish Romish custom, and no need of money being paid to the priest to "pray the soul

out of purgatory," for we hope that Thomas died in Christ; and if so, he went immediately to heaven. The sufferings of Christ were sufficient to atone for all his sins, without the aid of purgatorial fires; and having fully redeemed his people, they pass directly from earth to heaven. "This day shalt thou be with me in paradise," said Jesus to the dying thief; and "better is it," says Paul, to be "absent from the body and present with the Lord."

#### CONCLUSION.

How great the privilege of living in a land of Christian liberty, where the Bible is not prohibited from being read! How thankful should we be, that this blessed revelation which God has made to man is not torn from us by a lordly priesthood, who seek to support their own power by withholding the "key of knowledge" and reducing their subjects to a degrading vassalage—by robbing them of freedom of thought and of conscience, and thus pros-

trating all that is dear and ennobling in civil and religious liberty! The ignorance and degradation of Ireland, Spain, Portugal, and other Papal countries, should teach us the value of our own privileges, and induce us to resist with patriotic and Christian zeal the efforts of Popery, in this favored land, to exclude the sacred Scriptures from the hands of the people.

And what encouragement does the preceding narrative furnish to evangelical labors among the Catholic population of our country! There are doubtless many minds among that oppressed people that are open to conviction and are inquiring for truth. The Spirit of God can awaken the inquiry, and when he works who can hinder it? Let us be ready to meet and instruct all those who are within our reach, and thus aid them to break through the bonds of superstition and ignorance by which they have been so long held. Let us lead them to the Savior of sinners."

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## FOREIGN FIELD.

### SOUTH AMERICA.

In our September issue we called attention to South America as a missionary field of wide extent, immense natural resources, and having special claims upon the churches of the United States. Its proximity to our own homes—its now easy accessibility—its political institutions, conformed in a good degree to the model of our own—and the pressing burden of the spiritual wants of the people, urge with an intense earnestness an immediate consideration. Why this field has been so long neglected by the pastors and members of Protestant churches—by the young men who are annually devoting themselves to the work of the Gospel ministry and going

forth as missionaries, while less promising ones far off are anxiously cared for, constitutes one of the greatest marvels of the age in missionary operations. But we hope to see a change in this regard, and doubt not that the diffusion of light will effect it. To this end we submit the following interesting letters from our esteemed correspondent now in Brazil, to which we invite particular attention. They will show some Sabbath scenes in that country, and we think will convince our readers of the soundness of our pleas for immediate efforts in its behalf. Our correspondent writes from Para, in the valley of the Amazon.

"*Para, Brazil, August 2d, 1857.*

"REV. DR. McCCLURE.

"DEAR SIR:—Since I wrote to you last, there has not been much stirring that would interest you or me as individuals, but as Christians and well-wishers of mankind, there is much transpiring in these ends of the earth to grieve every true Christian heart.

"Here we are in the last half of the nineteenth century in a commercial city of some thirty thousand souls—doing business with half the civilized world—where almost daily you can see the 'stars and stripes'—and the red flag of old England, as well as the flags of many other nations that call themselves Christian—and that in an empire, too, which looks upon the Anglo-Saxon race as semi-barbarians—a city that exports and imports her millions of dollars' worth of goods yearly,—and not a *Christian minister* to tell a dying sinner that there is a hell to escape or a heaven to be won!

"Is this right? Cannot your society or some other one, send us a chaplain, missionary, pastor, or teacher? I think the trial is worth making. If he should labor for a year or even years, without being able, to see any fruits from his labors, it might still, by the blessing of Jehovah, yield an abundant crop in the end.

"Human nature is here pretty much what it is elsewhere—prone to 'go astray'—more especially where there is no restraint, no moral influence to counteract it; and well do the priests here know that, and consequently they take every advantage of it.

"The Sabbath comes and business generally is suspended, but the active mind becomes restless and seeks for relief. Where is that relief to be found? There is no public library, no reading-room, no place of public worship where the young men who are engaged in mercantile pursuits all the week can spend their Sabbaths with profit.

"Under these disadvantages it is to be wondered at that they are ready and willing to run after any and every silly exhibition that may be got up for their amusement, by either priests, play-actors, or rum-sellers? Now, to show you the plans and tricks that

are constantly resorted to for the purpose of carrying away the crowd, I will notice a few only, a part of those that have been practiced during the last four or five weeks. I will translate literally two or three of their advertisements, announcing the *bill of fare* for each Sunday as they occurred.

"During July we had what they call *Feasts*: first, the 'Body of Christ;' next the feast of the 'Holy Ghost;' then came 'Saint Anthony's,' and on the 26th, the last Sabbath of the month, was celebrated the feast of one of the most favored of the saints, 'Santa Anna,' the '*Grandmother of God*,' a full-sized image of whom was carried in procession.

"The day was ushered in by the ringing of bells, firing of cannon, throwing up rockets, and the like, which was kept up all day, as is usual. About four o'clock in the afternoon the procession was formed at the old lady's church, (for she has a church.) It consisted of about thirty fantastically dressed monks, who walked two by two, with a four-foot wax candle in the right hand (some were burning—others not) and a tall slender cross in the other. Following these, were eight citizens carrying the husband of Anna, rather a young looking man for a grandfather of so much consequence. Then came a band of music, a company of soldiers, and next to these was the saint of the day, who looked more like a virgin of eighteen summers in her bridal attire of scarlet, blue, and pink satin, than the grandmother of our Savior and an old lady of four score and four years. She was extravagantly dressed, and decorated with strings of gold beads around the neck, bracelets on the wrists, and a breastpin large enough for a target for a fire-company to shoot at. Immediately behind her was the '*Host*,' carried by a shaven-crown in full dress, assisted by one of the city judges and a wealthy citizen, and followed and protected by a bevy of 'live' angels on foot, of all shades of color, with flapping wings and hooped skirts, laughing and nodding to their acquaintances as they passed by.

"One poor little fellow had lost one of its wings, and appeared to be otherwise

damaged, as it was crying, and had to be led along by a negro man: it appeared to be about five or six years old. Immediately following the angels came the main part of the procession, composed of slaves and topanes, (Indians,) which is always the largest portion of these parades, as the intelligent and respectable part of the population never go in procession, except when it is 'Our Lady of Nazareth's' feast.

"Thus ended the month of July, 1857, with the prospect of nothing better for August."

Under date of August 24th our correspondent continues, and gives us other

#### SUNDAY SCENES.

He says:—

"The first Sabbath of August was set apart to the honor of St. Joaquim, (Joseph,) the husband, said to be, of Anna, and of course our Savior's grandfather. The day began and ended very much as the previous Sabbath, with fireworks, procession, etc., but with a performance in honor of the day in the theatre, which was followed by a play called the '*Apparition of Christ*,' or the 'Miracle of the Cross in the field Avuigne,' and a farce called the '*Anatomical Midwife*.' This last 'wound up' the day.

"The second Sabbath of August was spent in a private feast, that is, made by a private individual in honor of 'Our Lady of Nazareth,' and wound up with a grand balloon ascension, which was announced in the daily papers as follows, viz:—

"The people of this capital who resort to the village of "Our Lady of Nazareth," are invited to assist (or be present) on the afternoon of Sunday, the 9th instant, to be most agreeably surprised by the ascension of a most magnificent balloon of colossal dimensions,\* the work of the best artist of the province. One of the bands of the garrison troops will perform in the "Pavilion of Flowers," playing some of their most choice pieces of music, until the hour announced."

"This balloon was started, but caught fire immediately and burned up.

\* It was about three feet in diameter.

"No sooner is one fandango over than another is on the carpet. There are great preparations going on for the next Sabbath and other days this week. There is a kind of Jesuit Society that call themselves the 'Brotherhood of the Most Holy Virgin of Good Death.' They announce their show in the following notice:—

"ATTENTION!!!

"The Brotherhood of the Most Holy Virgin of the Good Death will solemnize in the church of St. Alexander, at the college, their customary feast, on the 14th day of August instant, when they will pass out in a grand procession in honor of the same *senhora* at seven o'clock in the evening, and march through the following streets: viz: North-street, Carmo-street, rua do Espirito Santo, (the street of the Holy Ghost,) the Lane of Roses, passing the front of the President's palace, *rua Formosa*, (or street of Beauty,) and return by Palourinha and Mercadores, (or street of Merchants,) remaining at the church until a sermon is recited by the Very Reverend Señor Padre Cura da sé Julian Joaquim de Albren. And at dawn of day on the following morning, the 15th inst., there will be a solemn Mass, accompanied with instrumental music, and an oration by order of the Reverend Señor Beneficiado Manoel da Fonseca Bernal.

"For the purpose of making the affair more imposing, we invite all the dwellers in those streets through which we make the transit with the procession, to ornament and illuminate the fronts of their houses. We also equally invite all the faithful and devout followers (or worshipers) of the Most Holy Virgin to accompany and help us in this act, both religious and sublime, to the end that this turn-out may be most brilliant and pompous' (*pomposo*.)

"The above is a literal translation of their notice in the daily papers of the city.

"Again we have the following notice on the heels of the other, or I might rather say, in the same paper, for these people are fond of the marvelous, especially the ludicrously marvelous, so that they are continually on the move in these matters:

"NOTICE.

"On the 15th of the present month of

August, at seven o'clock in the evening, there will be celebrated in the parish church of the *senhora Santa Anna of the Camp*, a solemn "Vespers," to the glory of St. Joseph, the father of our Lady of Nazareth; and at ten o'clock on the morning of the 16th, a "Mass of the Feast," with a grand procession, which will start at half-past four, in the afternoon and will travel the same streets that the same did on the past year.

"We invite all the devout to concur in these religious acts, and all those persons who are in the habit of furnishing *Angels* for these occasions, will appear at the hour named, so that the turn-out may be one of the most brilliant of religious acts."

"Here is the entertainment of yesterday, advertised in their usual stereotype style:

"'FOGO DE ARTIFICIO!!!

"'There is now in preparation for Sunday, (Domingo,) the 23d of the present month, in Nazareth, a grand exhibition of fireworks; and for the better accommodation of visitors, there will be in the village ample provisions made for lodgings.

"'The immense genius of the artists, (*genio immenso*,) Messrs. Favia and Costa, is a sufficient guarantee for a good result of this amusement. They promise to show in this performance what they are capable of doing, and what may be expected at the approaching festival of Our Lady of Nazareth.

"'The band of the third artillery, directed by their excellent professor, José Ignacius da Silva Rainaut, will perform in the Pavilion many very choice pieces. The amateurs of such sport will have an opportunity of appreciating the "Gallop of the Roads," as performed in Lisbon; the "Battle of Moron," and other performances of equal interest."

"Now, I would again ask, is it to be wondered at that thoughtless young men, without any other religious influence or place of resort for their Sabbaths, should stray from the paths of rectitude, in the midst of such continued influences? Besides, Para and the valley of the Amazon are destined, before the end of the nineteenth century, to exercise an immense influence

upon South America generally, and now is the time to begin.

"The Bishop who issued his mandate against the Bible and the Bible Society's agent, has resigned his bishoprick and left the province, so that his influence is done with. It, however, amounted to but little; it had not a particle of weight in hindering the Bible from being circulated. The agent has not been near able to supply the demand. This stock has been exhausted for some time. Yours, BELEM."

"N. B.—That you may know what this famous village of Nazareth is, I will just say that it is the outskirts, *freguezia*, or parish of the city, about one and a half miles from the custom-house, and is about as large as Union Square in New-York, with a neat little church in the centre, little villages all around it, and a couple of open pavilions on either side of the church for the band and other performances. The whole is dedicated to 'our Lady of Nazareth,' and is almost deserted, except when some 'performance' is going on."

## IRELAND.

This wonderful island has at last fallen under the suspicion of the high Papal authorities in the Eternal City, if we may judge from transatlantic publications. We were not prepared for such an event. We had supposed, from the history of generations past—from the specimens of devotion to the forms and ceremonies of Romanism which had been exhibited among us in the persons of many thousands of immigrants from the "Gem of the Ocean," the land of St. Patrick—that none could be more devoted, none more subservient to Rome, none further removed from suspicion of sitting loosely by the Holy See, than the Irish people.

But measures of reform are about to be adopted whose practical effect it is hoped may remove all ground of sus-



picion, make Ireland more intensely Papal, and secure a certainty of its attachment to the Papacy and its policy at all times, and amidst all conceivable events.

Cardinal Barnabo, and the Archbishop of Dublin, Dr. Cullen, have the credit of leading the "Reform," and it is supposed they will have the co-operation of the Archbishop of Cashel.

They appear to expect opposition, but the Roman court are hopeful of ultimate success, on the ground of "the fickleness and instability of the Celtic character, and the notorious want of business habits on the part of the Irish Bishops in general."

By a private letter from Rome the *London Christian Times* learns that—

"This reformation is to embrace the prelacy, priesthood, and all the ecclesiastical and lay establishments in which Irish Catholics are educated. The means by which it is to be effected is the confiding the discussion and decision of all national religious or religio-political questions practically to the four Archbishops and the Propaganda at Rome."

The same authority states that—

"A rumor has circulated for some days in Paris, that the system has been actually commenced, at least so far as the Irish College in that city is concerned."

Considerable excitement exists among Roman Catholics in Ireland just now in consequence of this movement, and it threatens to increase if the measure is pressed. But if the pressure shall open the eyes of the people to the wrongs of the Papacy, we should not be sorry to see it pressed. And if Rome's efforts to crowd this new measure to bring the Irish more completely under her dominion should sever the cord that has so long bound them to her in the most abject servitude, and thus set them free,

we should greatly rejoice at such a result of her contemplated action. It may be one of the agencies for her advancement which God will overrule for the reduction of her power in that naturally delightful land, which she has well-nigh ruined, but which of late has furnished many thousands of converts to the Protestant cause, and given good hope of ultimate acceptance of the Gospel.

But the Irish Papists, notwithstanding the suspicions in regard to them at "head-quarters," continue to give, at least in Belfast, the usual evidence of hostility to Protestantism, and of attachment to Romanism. They seem as intolerant of evangelical denominations, and of any public religious demonstrations not Popish, as the most fanatical Italian priest could desire.

The following Card shows the spirit entertained. It was posted in conspicuous places in the thoroughfares of Belfast, and was followed by riot and great violence, on Sunday, the 6th of September, for the purpose of breaking up religious services, conducted by Protestants, in an "open-air meeting."

"CARD.

"Down with open-air preaching! Down with fanatical Drew, the squinting divine—the enemy of tranquillity and peace! Gather to the custom-house on Sunday, 6th inst., at 3 o'clock, and give the Orange bigot such a check that he will not attempt open-air preaching again. Catholics of Belfast, Down, and Antrim! we see by the public placards that our religion is again to be assailed, our public walks obstructed, by that low and ruffianly fanaticism which has been lately got up by our evangelical neighbors for the purpose of giving annoyance to their Catholic neighbors. It is now quite manifest to all rational minds that this outrage will be persevered in for the sole purpose of creating a quarrel, and perhaps for the purpose of shedding Catholic blood. Since they have got our worthy member, Mr.

Cairns, installed with the high honor of the ranter's badge, we therefore call upon all our Catholic neighbors and brethren to come and defend their rights as loyal subjects and peaceable citizens; and we have not the slightest doubt but we shall compel these disturbers of the public peace to respect the feelings of those who differ from them in religion—who, while they are never the aggressors, know how to defend themselves when attacked."

This does not look much like disloyalty to Rome. And many Popish journals deny that there exists any foundation for the rumors that speak of distrust at the Papal court, but others seem confident of the opposite.

We shall wait the disclosures of time in respect to it with interest. In the meanwhile we are happy to know that our "mission" in Ireland is prosperous, and the results of its labors are encouraging.

Under all the evangelical influences lately brought to bear upon the Papal population, great changes are going on in the island. In illustration of this view, we subjoin the following items of information, which we clip from the *British Standard* of the 28th of August:

**"PROGRESS IN IRELAND.**—As a gratifying instance of the progress of Irish tranquility, it may be mentioned that the County Inspector for the North Riding of Tipperary has just received orders from Dublin Castle for the reduction of the constabulary force of that once lawless district of two hundred and forty men."

**"A REMARKABLE FEATURE** in the last Irish elections, is the change in the numbers of Protestant and Roman Catholic members. In the last Parliament there were 64 Protestants and 41 Roman Catholics; there are now 71 Protestants and 34 Roman Catholics."

## SWITZERLAND.

### EVANGELICAL SOCIETY OF GENEVA.

In the October number of this Magazine we commenced the narrative of the meeting of the Evangelical Society of Geneva in June last. The reports presented to the meeting exhibited a lively interest in the work of evangelization, and results of a highly encouraging character.

The brethren who manage the affairs of the Society have but small resources of their own—have but few patrons in their immediate locality whom they can fall back upon for support; but they occupy a position of great importance in the domain of Christendom, and from which, if well supplied with means, they may effect a work of incalculable benefit to the cause of religious freedom and of evangelical religion.

They extend their operations to Algeria, (in Africa,) Southern France, and the Sardinian territory, in which, though amidst much opposition, the Gospel is making its way among various classes of the populations.

We now submit the remaining part of the narrative, which will be read, we doubt not, with no less pleasure than that which appeared last month.

"On the Saturday, 25th June, the Society met again, and heard with satisfaction the Report presented by Mr. Laserre concerning the Colportage of the Bible and Tracts. A few of the most interesting details will not be misplaced here. The argumentation of the colporteur is very simple. The *learned* defense of inspiration which recent attacks in the field of theology have called forth, would be useless, as not well exhibited in his conversation. His explanation would not always satisfy the unbeliever. We are, however, often surprised in reading the illiterate reports of these simple laborers, by the seasonable discernment and the appropriateness with which they answer the objections made to them.

"In a market-fair where some friends had surrounded a colporteur, and were talking together concerning their heavenly hopes, a gentleman approached them, saying that all that was nonsense, good enough for blockheads; that newer books were to be had now, more suitable to the times we live in, and far more useful to learn what we require to know in life, added he, than the absurdities of your Bible. The colporteur begged leave to read him a chapter, and chose the 38th of Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." The unbeliever listened to the end. "You are right," said he then openly, "the most learned man must be silent and acknowledge that he knows nothing. Show me the chapter, I will read it again." You see the theopneustic practice (to rely on God's inspiration) is not without value.

"Another colporteur was taking a Bible one day to a young Protestant servant at a rich Catholic farmer's. "You would do better to buy a story-book," said the master; "you could read it to us in the evenings." "There are stories also in this book," answered P——; "if you like I will tell you one." And he related the story of Joseph. "Ah, there are such fine stories as that in your book! If it does not cost more than five francs I will buy it." And he purchased it for three.'

"It is often in the midst of the most contrary influences that the power of the Word of God takes possession of the soul: here, it is the beadle of the parish church; there, the sexton of F——; elsewhere, the servants of the Bishop.

"At a fair in the suburb of a large town, the colporteur entered inadvertently the shop of a poor woman, dealer in ready-made coffee at 10 centimes the cup. She seemed very sad: he approached and found her sighing at the end of her day, and reflecting quietly, as she said. And on what? On her salvation. This poor woman felt troubled in mind, and made him seat himself near her to read and explain to her the Gospel. Soon a good number of people collected around him, and he read and explained several portions of the New Testa-

ment before this self-created auditory, which was far more attentive than could have been expected in such a place. In a village in Poitou, P—— arrived at the house of an old deacon, a laic member of the Roman Catholic church, with whom he had conversed often during the last months without any apparent success. He found him approaching his end. "Who told you that I was ill?" "No one; I was ignorant how you were." "Oh how happy I am to see you before I die! for my last moments will soon be here. The time you spoke to me I thought I was free from sin: you told me to examine myself before the Bible, because it is the law of God which makes our sins known to us. I have examined myself, and Oh how far I am from being a Christian! I have prayed God to change my heart, and he has listened to me, and now I rely on Jesus Christ: I have no hope for salvation but through him." And after P—— had prayed with all the family, "Farewell," said the dying man, "we shall no more see each other here below, but we shall soon meet in heaven."

"After having spoken of the Bible, the reporter proceeded to speak of Tracts; and he made some most sensible remarks on the subjects suitable to be treated in these writings, which it would be well to make generally known, particularly to the French and Swiss Tract Societies.

"After the Report on Colportage, Mr. Merlé d'Aubigné gave the chair to the Treasurer, Mr. Alfred Le Fort, and read the Report on the School of Theology. The new students who have entered the school this year, have come from Switzerland, France, Belgium, Ireland, Scotland, Hungary. The reporter said:—

"This feature of our school, of bringing together students of different nations, continues to exist. Two Irish and two Scotch students have, on leaving us, gone through their examination, and delivered a discourse in French. It was pleasing to see the children of the noble Caledonia and of the green Erin prepare themselves to preach in French to the populations of the Romanic tongue. The Protestants of Hungary are likewise dear to us, for we have not for-

gotten their long tribulations. Their students came formerly to Geneva, and we have been happy to hold out the hand to one of them, who, full of admiration for the Reformation of Calvin, has from the land of the Magyars found the road to the banks of Leman. This candidate, Mr. Foth, will return to Hungary in the month of July, and our prayers will accompany him.

"Seven candidates have left our school in the course of the year to begin their ministry—three are from the Piedmontese Valleys, viz. MM. Comourde, Gonin, Ribet; we hope the Waldensian Church will find in them faithful laborers; a Prussian, Mr. Schettler, now in his country; Mr. Decombaz; and finally two Genevese, MM. Rheinwald and Pronier."

"The reporter having exposed all that concerns the outward aspect of the school, said:—

"Having spoken of the body of the school, let us now turn to the soul. The soul of a school of theology is its instruction.' Alluding to the "History of the Dogmas," (one of the subjects which he treated himself in the course of the year,) he exposed the importance of dogmas in general and of their history, and afterwards added:

"The history of the dogmas shows us that two elements constitute not only Christianity in general, but also its different doctrines. Christianity, you know, is the reconciliation of God with man; and the two elements (or as they are sometimes termed, the two factors which constitute it) are the divine and human element. Most heresies have arisen from the weakening or negation of one or other of these elements, and more especially the divine. The errors of the Arians, Pelagians, and Socinians, and in our time those of the Unitarians and Rationalists, have no other origin."

"The reporter exposed the truth of this principle with regard to different doctrines: he pointed out the errors of those who have suppressed the human element (in the person of Christ, for instance); the still greater errors of those who have suppressed the divine element. He explained

the equilibrium necessary to be kept up between these two elements. We will not insist on this part of the Report, which would find a more suitable place in a theological publication.

"The assembly listened to several deputies; we shall only name two. Mr. Duproix, pasteur at Mâcon, encouraged by the Society, related several conversions of Roman Catholics. There is now a movement even in the population the most subject to the influence of Rome—for instance, at Cluny, known by its celebrated abbey founded in 910. Mr. St. Hilaire, professor of belles-lettres at Paris, well known by his History of Spain, expressed the joy he felt at witnessing the development of the Evangelical Society.

"In the evening Mr. A. Le Fort received the Assembly in his fine country-seat at Cognoy. After admiring the works of God in this beautiful place, situated between the lake and the Mount Blanc, the Assembly, partly in-doors and partly in the open air, was again edified by exhortations, hymns, and prayers pronounced on the verandah. They finally separated, all repeating inwardly, 'Oh God! thy reign come!'"

### FRANCE.

The document alluded to in our last number, as in hand from the Evangelical Society of France located in Paris, we are happy now to submit to our readers. It furnishes unmistakeable evidence of the power of Biblical truth over the human mind and conscience when brought in contact with them, leading the subjects to assemble "in barns" and "in forests" for the worship of God, when driven from their homes and more comfortable places by hostile civil rulers and a persecuting priesthood. It gives the strongest assurance that the "word preached," or distributed through the means of the printed sheet, in France, has done and is doing its office, inasmuch as the Romish clergy find it needful now to

set themselves formally at work, and to organize a Society, to arrest its progress.

Protestants should now look to France with lively interest, and pray for her conversion. The popular mind there wants something better than Rome furnishes under the name of religion; and if the Gospel is now diffused in all the departments, as well as in her gay metropolis, the persecutions, fines, imprisonments, shutting up of evangelical chapels, and other acts of hostility inflicted on its disciples, will soon cease; and that great empire, with its resources, will become one of its strongest earthly allies.

Forecasting the value of France to the interests of evangelical religion, in the struggle for the world's recovery to the sway of her Redeemer, we have contributed what we could to her evangelization; and, in common with others who have labored for the same end, we rejoice to know, as we do from the following communication, that our labor has not been in vain:

“PARIS, July 27th, 1857.

“REV. DR. MCCLURE.

“SIR AND MUCH ESTEEMED BROTHER:—You have no doubt received the copy of our last report, which we have sent by the post; you will soon receive a detailed bulletin of the proceedings of our Society during the last three months. You will find in this communication some details of a more private character, so that your Board will be fully acquainted with what we have done and are doing.

“You may have seen from our last report that we closed our 24th exercise under financial circumstances more favorable than was usually the case. It might seem, at first view, that the general circumstances of our Society are rather critical, as our adversaries are making renewed exertions to counteract our work, and their exertions seem to be countenanced by the higher au-

thorities. But we take no alarm; we do not place our confidence in the fleshly arm; we know that the triumphs of the Gospel never fail to provoke the anger of its adversaries, and that the more these triumphs are manifest, the more furious is that anger.

“You may easily understand that in a printed document we could not enter into these particulars, and publish our plan of operations. \* \* \* \* \* It is more prudent to remain silent, and to continue our exertions for the developing and consolidating of our work. That work is still in the time of the small beginnings: its principal result is the conviction produced in the minds of our people at large, that the religion taught and practiced by the Romish clergy is not the religion of the Gospel. Hence follow a marked distrust of the clergy, and a desire to form some connection with those who are known not to be placed under their influence. If we had sufficient resources to send new laborers into the missionary field, whose task should consist in reading and explaining the Bible to those multitudes whose dispositions are so favorable, very important religious movements would soon manifest themselves.

“Let us be permitted to recommend that mode of evangelization. We feel confident that it may greatly contribute to the progress of evangelical Protestantism in our country. Let our brethren second us in carrying out that plan, and we shall go forward, well knowing that a work of that description among Roman Catholic populations can only be undertaken by a Society like ours, placed, as it were, as an outpost, and which is able to go onward in a perilous warfare, without compromising official ecclesiastical positions.

“The following fact may go to prove that a work of evangelization of such a popular character will obtain the sympathies of our people:

“So long as the Romish clergy were not in a condition to ascertain the extensive results of the labors of our religious Societies they spoke of them with supercilious contempt. Whenever they had power to do so, they induced the magistrates to carry on,

legal prosecutions against several evangelists, who were sentenced to pay fines or to be imprisoned, and their chapels were shut. But when they perceived that these prosecutions, so far from checking the progress of evangelical Protestantism, gained a greater number of adherents to its cause, they began to understand that their own influence was seriously endangered, and that they themselves must engage in the struggle. They have therefore formed a new association, under the name of the *Catholic Association of St. François de Sales*, whose only aim is to arrest the progress of the Protestant propaganda, which (by their own confession) *develops itself in France upon a larger scale than in any other Catholic country.*

"That new Society, whose President is Monseigneur De Segur, prelate of the Household of the Pope and dignitary of the Imperial Chapter, is to be supported by contributions fixed at a minimum of 9 centimes per week, or 60 centimes per annum. Its aim is to unveil the manoeuvres of the Protestant Propaganda supported by the English Bible and Missionary Societies, and to discountenance its efforts by every means. One of these means is clearly indicated in a little pamphlet just published: it is to denounce the agents of the Protestant Propaganda, as being the associates of the most dangerous Socialists, Louis Blanc, Eugene Sue, Quines, Michelet, Mazzini, and the like.

"The following lines, from some little pamphlets which we have in our hands, go to prove that our adversaries acknowledge the progress of the work of evangelization to be very extensive:—

"The attack is general, and the Protestant Propaganda is exerting itself in almost every province of our land. Schools, temples, institutions of every description, have been erected as if by magic. Protestant propagandists are to be met with in rural districts as well as in towns. We might quote a vast number of well-authenticated facts, gathered from every quarter, and many Catholics might wonder at the gravity of the exit which we are denouncing to their faith. What shall we say of Paris,

which seems to be the centre of that Propaganda? Although the Protestants are not numerous here, temples and schools are being erected on all sides. England avails herself of that recrudescence of Protestantism to invade us. . . . Such is a brief review of that Protestant Propaganda which threatens to invade us. . . . Of course its success is rather puffed up; still, it is certain that the Protestant tide is rising, and that it must be dammed out by a powerful barrier."

"Precious admissions these! and which prove that the Romish clergy are seriously alarmed, because they feel that the maintaining and developing of the work of evangelization endangers their influence in France and elsewhere. We therefore want enlarged support to appoint a number of new laborers, Bible-readers, who shall strenuously cultivate the soil where rich harvests are ripening.

"Our prospects are truly cheering, if we consider the dispositions we have been aluding to; but there are other facts which ought not to be passed over in silence: they are the more encouraging, as they originate in circumstances which, to a superficial observer, might seem rather untoward and alarming.

"Since our last anniversary in April, the authorities have made renewed exertions to discountenance the work of evangelization. The cause of these exertions may be found in the apprehensions which have given rise to the new Catholic Association of St. François de Sales. These apprehensions may certainly have prompted some provincial authorities to carry on new legal prosecutions. One of these prosecutions, which was decided first at Jonsac and then by the imperial court at Poitiers, did not concern an agent, but a friend of our Society. But as the right of religious controversy was called in question, the case was of some importance to us; we therefore desired of our colleagues to advocate the cause of our friend and the right of religious controversy. Although the tribunal has sentenced that friend to pay a fine, and the sentence has been confirmed by the imperial court at Poitiers, still we may say that a victory

has been achieved, as the right of religious controversy has been acknowledged by the tribunal.

"But it is especially by the tribunal of public opinion that that right has been acknowledged. When that case was first tried at Jonsac, there we witnessed the lively sympathies excited in the population by the defense of the work of evangelization. For several days, in the circles, the drawing-rooms, the work-shops, every one warmly and indignantly spoke of the injustice of that prosecution. Many persons procured the Scriptures, to examine the controverted points.

"At Poitiers the case was tried with more than usual solemnity. The Premier President of the court himself sat on the bench: the most enlightened persons in the town attended on the proceedings. The judges passed a sentence of condemnation, but our friend gained his cause before the tribunal of public opinion. Since that time that country has offered great facilities to the distribution of the Scriptures, and to the work of evangelization. If we can cultivate that soil, we shall reap abundant harvests.

"The quarterly bulletin which we are about to publish, shall contain an interesting account of another legal prosecution carried on against an agent of the Evangelical Society, stationed at Fouqueure in the department of the Charente. Perhaps you remember, that though public worship has been under restraint for seven years, the Evangelical Protestants were firmly resolved to continue their meetings. The authorities had intended no suit against them, in the hope that they would be discouraged by the shutting of their chapel. But it was quite otherwise. The Evangelical Protestants, after meeting in the woods or in private rooms, began again to hold their worship-meetings in a barn. Their perseverance, and especially the increase of their members, prompted the authorities to deal a death-blow, i. e. to prosecute them. The same member of our committee (the Rev. Edmond de Pressensé) who had advocated the cause at Poitiers, was commissioned by our com-

mittee to advocate the cause of our Evangelist, who was to be tried at Prustec, to bear witness to the respectability and sincerity of the Protestants of Fouqueure: and what is a circumstance of peculiar interest, an ancient Solicitor-General, a man of high standing and great respectability, volunteered his services to advocate the cause of religious liberty. His interposition created a great sensation in the country; and though his efforts have not proved successful, since our Evangelist has been sentenced to pay a heavy fine, still we may say that the decision of public opinion has been highly favorable to the cause of religious freedom and evangelization.

"The Evangelical Protestants at Fouqueure, so far from being discouraged by the decision of the court, remain firm and steady. 'God is for us,' they say, 'who can be against us? After offering every guarantee as to the seriousness of our worship, after repeatedly asking for our authorization, we shall obey God by worshipping him, let the consequences be as they will.'

"The following lines are from a letter of M. Bomfas, our Evangelist at Fouqueure:

'Our worship-meetings of Sunday, 12th and 19th July, were held in the neighboring forest. In spite of field labor, they were attended by some 60 persons. Everybody here knows that we continue our meetings, which places us in the same situation as if we met in any barn. In spite of the decision of the court, our people are firm and steady. Those who were timid have been strengthened and emboldened.

"The Prefect perseveres in his disposition. He says, that seeing we continue our meetings, notwithstanding his decision, he will do nothing for us. He was much vexed when I told him that we had acted in accordance with the constitution, which guarantees the liberty of worship, and that our position was similar to that of the Protestants of old, during the times of religious persecution: and since he would not allow us to pay the worship which is due to God, our conscience constrained us to bear witness to our convictions.

"In vain did I protest that we were will-

ing to render to Cæsar the things which are Cæsar's, provided we were allowed to render to God the things that are God's. He will have us obey his orders and cease from our meetings, and he forbids us to call that a persecution. We have nothing left but to expect deliverance from the Lord, and to submit to the consequences of our situation. We shall be as prudent as possible, but we shall not avoid new legal prosecutions.'

"You see, gentlemen, that our friends at Fouqueure hold the same language that our friends in the upper Vienne. May God grant the same results! If it be otherwise, we will not abandon them; we will engage in the struggle. We know very well that the Evangelical Society is charged with being the originator of those movements toward Protestantism which manifest themselves among our Roman Catholic population, and that the authorities watch our proceedings: we know that legal prosecutions may be intended against some members of our committee. If God confer that honor upon us, we shall receive it at his hands; but we will not ourselves confer it upon us; that is to say, that we shall abstain from any rash or inconsiderate proceeding.

"Be what it will, our laws concerning religious liberty are so contrived that they will not be amended unless the staunch supporters of religious freedom shall expose themselves to many struggles, temporary defeats, fines, and commitment. There is no exaggeration in holding that language. We hope that God will enable us to be faithful to the last, and to remain in the perilous post where he has placed us. But in that situation of jeopardy, are we not warranted in saying to those disciples of Christ who have, as much as we, to bear the heat of the day:—

"Dear brethren, do pray for us, as we are not equal to the immense labor which devolves upon us. Aid us by donations proportioned to our wants. Do not lose sight of the religious situation of our country—that disgust for Romanism—these unconscious, perhaps, but certain longings for a religion better adapted for the wants of the

soul. Never had we more favorable opportunities to win over souls to Jesus Christ. Never did He who, being rich, became poor, require from us so authoritatively to scatter gold and money, in order that, by the sending forth of new laborers, a greater number of sinners might be enriched by the knowledge of salvation. Let us believe—let us act up to our belief, and we shall see marvelous things!

"With Christian regards and much esteem, we remain, dear brethren, yours very faithfully,

"On behalf of the Committee,  
"V. DE PRESSENSE."

## FRANCE.

### PROTESTANT TESTIMONIES IN COURT.

We learn from the "Archives of Christianity for the Nineteenth Century," that Mr. Cadier, Protestant pastor at Blois, was prosecuted at Vendome for having conducted a religious meeting in that town—a meeting of more than twenty persons, in a place hired by him, but without having first obtained the authorization of the local police. He was fined fifty francs and the costs. From this sentence he appealed to the Imperial Court of Orleans, which, at a hearing on the 20th of July, set the sentence aside, on the ground of want of jurisdiction on the part of the lower tribunal.

The following replies were made during the trial at Vendome, in the presence of the judge, by two of those who were under trial along with the pastor Cadier:

*The Judge.*—"Are you a Protestant?"

*R.*—"Yes, sir; and what is more, a Christian, as I hope, by the grace of God."

"How came you to take part in a meeting which you knew was not authorized?"

"I did not know that the meeting was not authorized. I had been from time to time to Blois to hear my pastor. I followed



him to Vendome. I thought that what was good at Blois, must also be good at Vendome."

*Judge.*—(to another prisoner,) "Tell what you were doing in the hall while waiting for the pastor, who was still in his chamber."

*R.*—"I was reading the Word of God."

"Were you reading the Acts of the Apostles?"

"No; I was reading this passage in St. Matthew: 'Ye have come out against me as against a thief. I was daily with you, teaching in the temple, and ye laid no hands on me.'"

"Really!"

"Yes, sir; and when I saw the Commissary of Police come in, I said to myself, again is that word fulfilled, 'I will smite the shepherd, and the sheep shall be scattered;' and I said, without doubt they are going to arrest our pastor, so that we will not be able to meet any more."

*The Judge*, astonished.—"But I believe that you would have meddled with politics."

"All our politics may be reduced to this passage of St. Paul: 'Render tribute to whom tribute is due, fear to whom fear, honor to whom honor.'"

"You appear to be well acquainted with your Gospel. Is it a good while that you have been a Protestant?"

"It is now four years since, with my family, I joined the Protestant church."

"But were you not previously acquainted with the Gospel?"

"Yes, sir; I had read it in my childhood, as one might read the fables of La Fontaine. I knew not it was the source of truth—the very word of God."

## GERMANY.

### THE WURTEMBERG CONCORDAT.

That Austria should have yielded herself entirely to the dictation of the powers at Rome, and bound herself to do their bidding, was not surprising in view of her antecedents and surroundings. In religion she was Papal: by education she was prepared for humili-

ation and servitude such as Rome delights to impose.

But Wurtemberg is Protestant, and the training of her people, as well as her past history, seemed a sufficient guarantee for the maintenance of her religious freedom, and that she would have repelled all approaches on the part of Rome to interfere in any of her affairs.

She has, however, to a large extent yielded to the Papacy both her independence and self-respect, and thus much weakened the Protestant force upon the continent.

For the substance of the treaty between the Government of Wurtemberg and the Holy See we are indebted to the *London Christian Times*. That paper, of September 4th, says:

"In the Consistory held at Bologna on the third of August, allusion was made by his Holiness to farther treaties with some of the German powers. The text of the Convention then announced between the Holy See and the Government of Wurtemberg has just appeared in the *Official Gazette*.

"After the official preliminaries, the first article establishes the continuation of existing treaties respecting the bishopric of Rothenberg.

"Art. 2 prescribes the formula of the bishop's oath of fealty to the king, to be sworn 'sicut decet Episcopum.'

"Art. 3. The Royal Government is to endow the bishopric with immovable property, as soon as circumstances will allow.

"Art. 4. The bishop is to govern his diocese according to the sacred canons approved of by the Holy See, especially in the conferment of benefices (excepting those of private-jurisdiction); the nomination of his vicar, counselors, and assessors; the appointment and direction of scholastic examinations, the conferment of sacred orders, the regulation of religious rites, the convocation of diocesan synods, the right of attending provincial councils, and of establishing religious orders of both

sexes, after due consultation with the Royal Government.

"Art. 5. The bishop's tribunal is to give sentence in all ecclesiastical and matrimonial causes, referring the civil effects of the latter to the secular judge, and to censure lay transgressors of ecclesiastical laws. The Holy See consents that the secular courts shall judge in suits arising from private juspatronatus, and (*temporum ratione habita*) in merely civil suits of ecclesiastics; and also that criminal suits against ecclesiastics shall be judged by the secular tribunal, whose acts, however, are to be communicated to the bishop in cases of sentences of death or prolonged imprisonment.

"Art. 6 establishes freedom of communication on ecclesiastical matters between the bishop, clergy, and people, with the Holy See; all whose ordinances are to be published without the previous inspection or approbation of the royal Government.

"Art. 7. The bishop is to watch over the religious education of Catholic youth in public and private schools, and appoint the religious books to be used; likewise to nominate the religious instructors.

"Art. 8. The bishop may erect a seminary, according to the Council of Trent, the administration and direction of which will be subject to his authority, and the professors named or removed at his pleasure. Until this is done, in the existing Government colleges the bishop is to have the right of inspecting the religious education and domestic discipline, conferring with Government if he consider any change necessary, and the Government making no change without previously conferring with the bishop, who is also to appoint or remove the rectors and repeaters, avoiding such as are not acceptable to the Government.

"Art. 9. The Catholic Theological Faculty of the Royal University is placed under the entire rule and inspection of the bishop.

"Art. 10. Ecclesiastical property is to be sacred and inalienable, but liable to taxes like other property, the administrators of church property to make annual reports to the bishop. The present system of ad-

ministration to be maintained, but in name and by authority of the bishop. Vacant benefices to be administered by a mixed commission of Catholics, half named by the bishop and half by the Royal Government, and presided over by the bishop, or his delegate—the income to be entirely appropriated to ecclesiastical purposes.

"Art. 11. The bishop is to have direct communication with all the royal magistrates.

"Art. 12. All royal edicts or laws contrary to the present convention are to be abrogated.

"Art. 13. Any future misunderstanding is to be arranged *à l'amiable*, and ratifications to be exchanged in two months from the date of the convention, April 8, 1857, signed in Rome by the plenipotentiaries, Cardinal Reisach and Baron De Ow.

"The Pope's apostolic letter, dated at Bologna on the 14th of the kalends of July, winds up with the usual magniloquent phrases in favor of the Convention, and menaces any one attempting to infringe it, with 'the indignation of Almighty God, and his blessed apostles Peter and Paul.'"

If, however, there is defection among some Protestants in Germany which excites our grief, we are encouraged by the fact that many in the humbler walks of life in Papal communities on the continent are becoming acquainted with the Gospel, and convinced that Romanism finds no support in it. At heart they are becoming Protestants, and in connection with Protestant teaching they seek for salvation.

In Austria there is a strong popular feeling against the high-handed measures of Rome, and probably the Concordat established with the Government will soon be abrogated.

Among the priesthood in the Romish kingdom of Bavaria, a semi-apostasy from the Popish faith, and a high respect for and confidence in Protestantism as a religion that saves, is in progress. The *British Standard* of August

28th publishes the following suggestive fact on this subject, viz :

"The diocesan of Augsburg, in Bavaria, has pronounced sentence of excommunication against M. Spindler, a canon ; M. Fernsemer, a rector ; M. Fischer, a rector ; M. Lutz, a dean ; and M. Egger, a chaplain. The offense committed by the reverend gentlemen was, that they openly said their religion was based on divine revelation alone.

"The Augsburg chapter received instructions to examine into the religious opinions of the five priests, and its report was, that there was no trace of heresy in their doctrines. The church of Rome, however, abhors innovators, and the offenders were ordered publicly and in writing to declare their belief,—

" 'That there was no salvation to be found out of the pale of the Roman Catholic church ; and that the Pope, and the bishops of his nomination, were the organs appointed by God to govern and rule over his church.'

"The reply given by the priests was, that 'they firmly believed that salvation was to be found within the pale of the Roman Catholic church ; but they declined to express their conviction that no salvation was possible for the many millions of Christians belonging to those eastern and western churches which had not the word 'Roman' prefixed to them.'

"This answer gave such offense to the bishop, that he publicly denounced the five priests as heretics, deprived them of their livings, and excommunicated them ! Two of them, M. Fernsemer and M. Fischer, have been expelled by the Bavarian police from the kingdom, and the other three are confined to their native places, and will be treated as common malefactors if they should attempt to leave them. 'Some people,' says the Vienna correspondent of the *Times*, after relating these facts, 'are inclined to fear that the Papal See will regain the power and influence which it enjoyed in the Middle Ages.' But there is little real cause for alarm. The Ultramon-

tanists may have the upper-hand for a season, but the force of circumstances will assuredly soon put an end to their sway.

"*The conviction that such will be the case is so strong, both here and in Germany, that very few laymen believe the Austrian Concordat will be in force ten years hence. It would be a mistake to suppose that the nation willingly bends its neck to the yoke which has been imposed on it. A few days since, Major-General Degenfeld committed suicide here, but the clergy did not venture to protest against his being interred in consecrated ground.*"

### AMERICAN CHAPEL IN PARIS.

Our readers, we are confident, will rejoice to know that this object, so long desired, is now near its accomplishment. The edifice, desirably situated, neat and commodious, will, it is believed, be ready to be dedicated and opened for the accommodation of worshipers this month. Americans should cherish a pride in it. It may be justly regarded a national monument, creditable alike to our common Christianity, and illustrative of the practical unity of Protestant evangelical denominations.

It is the product of the efforts of representatives of various branches of the one true evangelical church, and is designed for the benefit of ALL American citizens. It must therefore hold a place in American hearts that no sectarian establishment can attain ; and the Board feel that they can with the utmost confidence appeal to their fellow-citizens for the balance of the funds needful to make the last payments upon it, and that they will not appeal in vain. Generous donations have been made, but a few thousand dollars are yet needed ; these, they hope, will be soon offered. Merchants, persons of wealth, who them-

selves or their children visit that city from any part of the United States, have a deep interest in the chapel, and an opportunity is now afforded them and others to help in its establishment. Donations may be sent to this office,

or to any member of the Board of Directors.

Dr. Kirk has returned to this country, but the Board will lose no time in having the chapel supplied with an acceptable chaplain.

## HOME FIELD.

### REV. DR. McCLURE.

We regret the necessity which is laid upon us of announcing to the members and friends of the AMERICAN AND FOREIGN CHRISTIAN UNION, the continued illness of our esteemed co-laborer and Secretary for the Foreign Correspondence, the Rev. A. W. McCLURE, D. D.

Early in January last, he suffered an attack of bronchitis, accompanied with an asthmatic affection, which greatly prostrated his strength, and for several months rendered him unable to attend but partially to the duties of his department. In hope of throwing off the disease and being restored to ability to resume his labors, he withdrew from the city and the cares of the office in the early part of June, and went to the country, where he has remained to the present time. But the desired relief has not been realized—he has continued to suffer; and before this number of our Magazine shall have fallen into the hands of the reader, he, with Mrs. McClure and some other members of his family, will probably have embarked (according to their expectation) for Florida, to spend the winter and to escape the severity of our northern climate. He expects to reside in St. Augustine.

It is gratifying to be able to state, in

this connection, that within a few days past the symptoms of disease have somewhat abated, and, as we are advised, himself and his personal friends are much encouraged. He and his family will carry with them our deepest sympathies, and share in the remembrance and the prayers not only of the Board, but of a large circle of Christian friends, during his absence.

In the meantime the office-duties will be discharged by the Home Secretary, as for some months past, until further arrangements may be made.

The Board are happy to be able to state, that they have obtained the assistance of

### The Rev. A. E. Campbell, D. D.

of this city, who will supply the lack of service in the churches in this vicinity, occasioned by the absence of the Secretary for the Foreign Correspondence.

Dr. Campbell has been for several years a member of the Board of Directors, and is well acquainted with the affairs of the Society. He will visit churches and ecclesiastical bodies, attend public meetings, preach and deliver addresses, communicate information in respect to the Society, its policy, operations, and wants, as circumstances may require, and do whatever may promote its general usefulness and

welfare. He is extensively and favorably known, and the Board hope for happy results from his effective co-operation, especially in the financial department, to which most of his time and energies will be given.

He has already entered upon his labors in behalf of the Society, and the Board commend him to the confidence, sympathies, and kind regard of the Christian community, and they ask for him, and the cause he represents, prompt and liberal support and encouragement. He may be addressed at the office of the Society, No. 156 Chambers-street, New-York.

### IRISH MISSION IN NEW-YORK.

The Rev. Mr. MURRAY still continues to labor successfully. He confines his efforts chiefly to the population on the East River. Hundreds of families have heard the Gospel through his agency, that otherwise would not have heard it; and multitudes by his means have been persuaded to attend evangelical churches. In a late report he says:

"In forwarding to you the following report of labors for the past month, I would observe, with gratitude to the Father of mercies, that amid personal and domestic affliction, and other hinderances, my life is preserved, and I have been enabled to perform the usual services in the good work of the Society, in endeavoring to win souls to Christ.

"Situating as we are, it cannot be expected that my report can contain such details of visible fruit as might mark establishments favored with place and wealth. Labors pursued in the domestic circles, in rooms, garrets, and cellars, must necessarily be much embarrassed. But notwithstanding, I am happy to have it in my power to say, that during the month now ended I have visited 650 families, prayed in 200 families,

preached 16 times, held 2 funeral services, 3 baptisms, and distributed 500 of the Society's tracts.

"In Williamsburgh and Brooklyn, the attention and interest of those attending my labors continue unabated and increasingly pressing. And your agent regrets that his strength and time prevents compliance with all the solicitations to bring the word of life more frequently to their hearing. Nor is the interest less encouraging in Mangin, Houston, Sixth, Eighth, and Twenty-second streets, and at Kipp's Bay.

"In all my preaching-places the Word is listened to with great apparent interest, and with kindness to your agent. The prayer-meetings with families have, I trust, been much favored by the Divine presence and blessing.

"Wherever my labors are prosecuted, they seem to be appreciated and desired, affording encouragement to hope that the Savior's cause must and will succeed, though the instrument may be among the weakest and feeblest. Whatever may be the scowls of the priest and the talking of the errorist, Scriptural Christianity alone, and not the gods and rites of Rome, is found to bless and render the poor sinner happy. The religion of Christ is that alone which exalts human nature, affords intercourse between man and his God, and is that which shall fill the world, and be the bond of social happiness, when that caricature of it which the priest has made shall be among the things that have been.

"Under the fullest persuasion of this, I strive to labor 'in season and out of season;' and blessed be God, he gives me to see that our labor has not been in vain."

### REV. MR. WELSH.

AN INTERESTING LETTER—A CATHOLIC FAMILY CONVERTED.

The Rev. Mr. WELSH, who is engaged mainly in connection with the publication department of the Society, but in his journeys labors as a missionary a great deal, and occasionally

in small churches receives donations for the treasury, lately sent us the following interesting letter. It is but one, however, among many that encourage us; and yet its record of facts is worthy of most devout thankfulness to God. Read it. Mr. W. says:—

"A few weeks ago I was on Long Island and preached in a small Methodist church. The pastor gave me very poor encouragement as to obtaining aid for our cause. The Bible agent, he said, had preached there the Sabbath before, and made a strong appeal, and got \$12 25; and he thought if I got \$10 I would do well. After I had preached we raised \$44. The following Sabbath I preached in another church that never (it was said) raised over \$10 at any one collection: I obtained \$33.

"In the month of July I obtained in small churches \$117 82, and in this month (August) already I have received \$142 38. There is another donation also to be acknowledged, a \$15 Library from the Methodist 'Book Concern,' for one of our Industrial Schools.

"But I wish to say, that besides the encouragements I have had in donations and subscribers for our 'Magazine,' there are others still more precious, and such as we all ardently hope to meet with.

"Let me speak of the last Sabbath evening I preached in the Methodist church in East Bridgeport. When I had concluded, the pastor rose, and in order to show more fully the success attending the labors of our Society, the great importance of the work, and the duty of every Christian to aid us in it, said that he was stationed at Rye, New-York, before he came to Bridgeport; that the present missionary preached there one Sabbath, and that an intelligent Irish Roman Catholic man was in the audience, and listened to his reasons for leaving the Romish church, and to his objections to the doctrines of Popery. From that time the faith of that man in Popery was shaken. He continued to attend the ministrations of the pastor, and finally was truly converted to God. That man then commenced to labor and to pray earnestly for his wife and

family. God heard his prayer and answered it. The whole family was converted, and several others through their influence were brought out of Popery, and are now 'living epistles to be read of all men,' and by their lives they honor the religion they have professed.

"My heart was touched while listening to his remarks, and I felt like giving glory to God, who alone changes the human heart. You have no idea how much I felt encouraged to labor in the vineyard of the Lord, in view of *such results*. Surely we have reason to thank God and take courage; for he that applied the clay to the blind man's eyes and restored his sight, can still use even our feeble agency, to apply the truths of the Gospel to the blind eyes of the Papists, and cause them thereby to trust Christ to save them 'without money,' and without priests, or Popes, or purgatory, or any such thing."

## DETROIT, MICHIGAN.

### FRENCH AND GERMAN ROMANISTS.

The Rev. Mr. Hof labors among both French and German Romanists. He has at times met with marked encouragement in the numbers that attended on his ministry; and, like other laborers in the ministry, he has met with trials. He alludes, in this report, to the work of enemies to break up or to prevent his collecting a Sabbath-school. We trust, however, that he will persevere and increase his efforts, and we would request our Protestant friends there to continue to help him in his work. In his report he says:—

"I continued during this last month, the good work of preaching the Gospel and visiting the destitute Romanists from house to house—I hope with some benefits for young and old.

"I was enabled, by the aid of my American friends, to organize a Sabbath-school in the English language, so that I can bring in ALL the children I may find in the neigh-

borhood of our church. The beginning was, it is true, a small one: only twelve children with seven teachers started the enterprise. But this number was soon doubled, and even more than doubled. On the last Sabbath we had twenty-two children, and if all who has come had been present, their number had been over thirty.

"One-third of these children are Roman Catholics; many of them cannot speak English, but several of our teachers speak French and German, and are thus well qualified to make the scholars understand what they read and learn.

"I do not myself lead the school, because I am not able to speak the language perfectly, but my presence is always needed.

"I hope that this part of my labor will give me great encouragement, and do much good for the cause of Christ. But this work, so humble as it is in its beginning, has already its enemies, who wish to kill it in its infancy.

"Last Sabbath our superintendent told me that he was informed from three different sources that I was not willing to have a Sabbath-school; and that for the same reason all his trouble in regard to it would be in vain. I was so much surprised by hearing this, that for a moment I did not know what to say. I could not believe that anybody, how much he might be opposed to our work, could say such false things. My first reply therefore was:—

" 'This comes from the devil, no matter who it was who told you so.'

"Then I showed the superintendent that it was my earnest desire to have this school organized as it is, and that I have done and still will do all I can for its success; because I regard it as the best thing we can do for the cause of missions among the poor Romanists.

"The superintendent was fully satisfied with all I told him. Whether this was done by Romanists or Protestants I cannot tell. I do not think that it can do us any permanent harm, for this enterprise is also for the Lord's cause, and he will protect it. If I mention it, it is only to show that the work in Detroit has still its enemies, and that it requires, as was told me by the Rev.

A. S. Wells, great wisdom, patience, and spirit of prayer.

"I have nothing of great interest besides this: in my visits among the people from house to house, I found many mixed families, where the wives were Protestants and the husbands Roman Catholics. All of them are in favor of Protestantism. One of them gives me good hopes: he promised to send his children to our Sabbath-school and to attend himself public worship.

"In all my visits, especially among the Germans, I am more and more convinced of the necessity of an every-day school, in which the children receive religious instruction. This part is very much neglected in our public schools; and it is for this cause our German population wish to have a school in which their children could learn all they want to know for their worldly welfare as well as for their spiritual welfare.

"The Roman Catholics are dissatisfied with the poor instruction their children receive in the school led by the 'Brothers' and 'Sisters' of their church, and are very anxious to take their children from them. I therefore do all I can to start such a school as soon as possible. But it requires about a hundred dollars, and also a well-qualified man, with a good Christian character, and speaking at least the English and German languages perfectly well.

"I put all these things upon the Lord, and trust in him. He will guide and help me, and crown with success his own work when the time is come. Till this will be done I will double all my efforts, and pray until the Lord has heard and blessed me."

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### A NEW STATION AMONG GERMAN IN KENTUCKY.

Few of our Protestant readers, especially those who have lived mainly with Protestants, can conceive the feelings which the Romish priesthood instill into the hearts of their followers against Protestants and evangelical truth. We therefore give the following extracts

from a late report of one of the Society's missionaries, who labors among the German Romanists in the west, and has recently commenced a new station in Kentucky, that they may learn the spirit of Romanism, and also learn to sympathize more with the good work.

We give the extracts in the language of the writer, in preference to making any material alterations to conform it to the English idiom.

The writer says:—

"In my last statement about — I could just in hope express the wish to begin a new station there; but in this report I may say the work is begun.

"The first labor that I did was to make family visits from house to house, to reach the poor people that are led into darkness, infidelity, and errors. I may say the poor Catholics in —, where I have most labored, are strong against the Bible truth; but the Catholics in — are more hardened and blinded, and full of wrath against heretics.

"Sometimes they come upon me like a hail or thunder-storm. One woman who came upon me as mentioned, before I had spoken a word, cried saying: 'I do not want to see or hear a word from you.'

"I said to her: 'Dear woman, you do not know what my wish is?' She said: 'I know what you have. Clear out immediately with your—etc. etc.!' "

"I then said to her: 'Dear woman, is that the Spirit of Christ which he has given to his believers?' But it was of no use; and I felt it was time to leave.

"I have had a good many such struggles, and I do feel the power of the antichristian priests who sow this hateful seed in the hearts of the Romanists.

"I feel that there is fulfilled in the Romanish church what the prophet Isaiah (59: 4, 5) writes; and I may say that through the observation made in the practice of nine years of labor among Romanists and infidels, my belief gets stronger from time to time, that the day of marked antichristian

feeling and effort to be looked for, has come nearer than some suppose. But 'woe, woe to all true Christians who shall live in that time,' when this enemy shall cast forth his wrath upon the children of God, or the true believers.

"These things, and even the time of the world in which we live, are covered from most Christians' eyes, and therefore they 'sleep'

"A new mission in C— was opened fourteen days ago. On Sabbath afternoon, the 16th of August, at two o'clock, I opened the engine-house for religious service and a Sabbath-school. At the appointed time I was on the spot: the house was opened, but not a child came; many had promised me to come, but none kept his word. The time of service came, which was appointed at three o'clock. I thought it would be the same, i. e. that nobody would come. After the hour of three had arrived, one man came after another, and very soon I had a fine gathering; the singing called a good many more from the street, and I could preach the first time in C— to a congregation of from forty to sixty hearers. All listened attentively, and I saw tears in many eyes.

"Last Sabbath I opened the house again at two o'clock p. m. for the Sabbath-school. There one girl came a little after the time of the opening; other children came too, and I could open the first Sabbath-school with about sixteen children in this new station. My heart was thankful to God. After the Sabbath-school I had service again: there were about thirty hearers.

"The beginning is made. May our Lord grant his blessing upon it, that many children and adult sinners may yet be converted and be brought to experience salvation!

"The room in the engine-house is given to me through the kindness of a friend, without requiring me to pay anything for it.

"Of family visits I have made this month one hundred and fifty. I have distributed three New Testaments to Catholics, and two Bibles and one New Testament to Protestant families; also near two hundred Tracts and some books I have distributed."



### A NEW SUNDAY-SCHOOL.

The good work still prospers in Louisville, Ky. The Rev. Mr. McDevitt and his wife devote themselves to the service. They are countenanced and materially helped by the good citizens of the place, which the Board recognize and gratefully acknowledge; and we have no doubt that such aid will turn to the advantage of any place which renders it. It evidently so does in Louisville.

The Rev. Mr. McDevitt, in a report recently received, says:—

“Through the kindness of Mr. Avery, one of our Presbyterian elders here, we have procured a room for our *third* Sunday-school. Mr. Avery gave us the use of a part of his factory.

“We commenced our school on the first Sabbath of this month, and had present nearly twenty scholars, on last Sabbath we had seventy-three scholars present, and from present appearances, and a little extra labor and perseverance, I hope to make it one of the most useful and largest schools in our city.

“The Presbyterians, Methodists, etc., have taken hold with good will as teachers; and

the minister's wife of the Associate Reformed church has taken a class permanently, and brought with her two other excellent lady teachers. I have committed the superintendency to Mr. Julius Blancogneil, assisted by Mr. Avery. The former gentleman has not been absent from the mission school four Sundays during the (nearly) four years of my mission here; and his purse is ever open to aid our good work in every way, to spread the truth among sinners ready to perish.

“We had several children who for the first time had been in a Sabbath-school, and some of them (one of the teachers told me) knew not, nor did they ever hear about God. Just think of that, in a city like this—yet so it is! These poor German and Irish emigrants, with their children, are seldom looked after by a priest, unless we make an effort to give them the Gospel; and then they are sure to visit and call down fire (if they could) upon these poor people. God is aiding us in the good work, and in his strength we hope to succeed.

“Permit me to add, in regard to our new Sunday-schools, that we have received a library valued at twenty dollars from Mr. Bulkley: this was a library sent him by the ‘London Tract Society.’ He also gave us all necessary school-books.”

## MISCELLANEOUS.

### ROMANISM IN ENGLAND, AND HOW TO TREAT IT.

The following Papal statistics as to England, and suggestions in regard to the treatment of Romanism, which we take from *L'Eco Di Savonarola*, published in London, are worthy of consideration. They show the evil system on the advance there, notwithstanding the incredulity of some Protestants in regard to it. Not numerically merely, but *relatively* as to place and office, it is increased, thereby having gained an in-

fluence beyond what its numbers alone would seem to indicate—an influence which the Parliament, it is believed, will soon be constrained to acknowledge, unless the people wake up to a sense of the duty of self-preservation, and, as advised, “muzzle” the “rabid” thing.

“In England, before the Roman Catholic emancipation, (1829,) there were only 477 priests; now there are 1,162. The Romanists then had 449 churches; now they have 894. Oratories and monasteries there were none; at the present day they number twenty-three. Hardly a convent then existed, and now there are 106.

"Roman Catholic emancipation in England was certainly an act of justice. Highly sinful indeed is he who would fain be absolute arbiter of the consciences of others. If I see a brother in Adam so degrading himself as to render to the creature that worship due only to the Creator, I cannot remain indifferent to his idolatry. I shall use every lawful means to lead him back to the good way. By every lawful means I would indicate *persuasion* and *example*, but never *violence*.

"Now supposing a dog, of malicious nature, should bite all who might come near him; how do you think his master would act towards him? Without doubt he would keep it chained, and not allow it to run here and there at will. Or, if he suffered it to be at large, it would wear a muzzle, so as to prevent its attacking whomsoever it might meet. Popery resembles a rabid dog. All its strength is in its teeth. I say not that you should cut it down, poor animal! no, nor that it should be restricted by a chain. Only I advise you to muzzle it, and then it may go where it pleases: it may say and do, cry and bark, but it will cease to bite."

The *Protestant Magazine*, published in London, holds the same view of Rome's progress in England. From the September number of that work we clip the following, viz :

"EFFORTS TO LEGALIZE THE SAYING OF  
MASSES FOR THE DEAD.

"The Roman Catholics are busily engaged in endeavors to have the law altered, so as the more to favor their own superstitious practices. A select committee of the House of Lords has lately made a Report with reference to certain bills, etc., and a petition referred to them praying for amendment of the Roman Catholic Charities' Bill. Neither the Report nor the minutes of evidence are of great length, though containing much interesting matter.

"The following three paragraphs constitute the substance of the Report, and show with what striking perseverance and determination Romanism has been working its way, and is still doing so, to remove everything which is a bar or hindrance to its own aggrandizement in this country :—

"The committee accordingly examined Mr. Bagshawe, who is an eminent Queen's Counsel, and also Mr. Harting, a very respectable solicitor. Both these gentlemen are Roman Catholics; and the result of their evidence is, that all or very nearly all the Roman Catholic charities in this coun-

try are mixed up with what has been decided in the Court of Chancery to be a superstitious use; and that therefore they are, in all probability, absolutely void and illegal. A bequest of money to be paid to a priest for saying prayers and celebrating masses for the soul of the testator, was decided by Lord Cottenham, in *West v. Shuttleworth*, to be bad, as a superstitious use.

"The evidence taken before the Committee shows that a condition to pray for the soul of the founder of a Roman Catholic charity is sometimes expressly, always implicitly, annexed to every charitable foundation. The petitioners, whose petition is referred to your Committee, point out that it is part of the devotional practices of the Roman Catholic church to offer up prayers for the dead, and that such prayers are offered up daily in all prayers, and at all masses, forming always a part as well of private as of public devotion. The petitioners therefore urge, that as the exercise of the Roman Catholic religion is now freely tolerated, the doctrine of superstitious uses, so far at least as relates to the praying for the souls of the dead, ought not to be held to attach to their charities so as to affect their validity, and therefore that the Bill ought to go the length for which they contend, namely, to make all their charities valid where their invalidity consists solely in their having infringed the law relative to superstitious uses.

"The Committee, without expressing any opinion on this claim, yet feel that it is one entitled to a grave and deliberate consideration, which, at the present advanced state of the session, it would be impossible to bestow upon it. They therefore recommend that the Bill should not be proceeded with in the present session, but that in the next session of Parliament the subject should be inquired into, when there will be full leisure to investigate it."

CARDINAL CORSI AND TUSCAN  
CONVERTS.

Protestantism is gradually gaining ground in Tuscany. Fines, exile, imprisonment, and various other harsh methods have been resorted to by the police and the priesthood to arrest its progress, but still the people, secretly or openly, in considerable numbers leave the Romish ranks and regard themselves as Protestants.

To arrest the spread of the heresy, Cardinal Corsi has brought his skill

into requisition. What will be the result of the effort, time will disclose. Some may be deceived and entrapped, but we trust that the wiles of the hierarchy are understood, and that the converts will be upon their guard. Recourse is now had to flattery.

A correspondent of the Home and Foreign Record of the Free Church of Scotland, writing from Tuscany, says :

"There are certain indications that the Romish hierarchy in Tuscany are disposed, for the moment at least, to make use of different tactics, and, instead of prison discipline, to try what can be done by flattery and fawning to win back the lost sheep to the fold. Cardinal Corsi, Archbishop of Pisa, who was the instigator of the criminal process against the Pontedera men, lately summoned to his presence one of the most intelligent of their number; expressed his wish to see all the members of his flock frequent his house, especially such as were known to be, like his auditor, of good and virtuous conduct; and entered into a feint of an argument, in which he allowed the honest man to imagine that he had the best of the argument, and had gained a triumph. One question was put to him before his departure, in an off-hand way, by the wily priest: 'Pray, answer me sincerely, have you adopted these views from conviction, or are you paid for entertaining them by one of the many English Societies which, alas for our country! are scattering gold to spread heresy?' The answer, boldly and honestly given, was, that he had touched no man's gold, and that the Spirit of God had taught him by means of the Word. The Cardinal expressed himself pleased with the interview, but made the poor man promise that he would return shortly to renew the discussion. I confess to entertaining much more fear for this mode of attack than for the criminal processes and sentences to *carcere duro*; and, in the name of those in this land who are praying for these poor people, 'lead them not into temptation,' I would ask the prayers of our brethren and fellow-Christians at home on their behalf."

### RESOLUTIONS OF THE SYNOD OF INDIANA.

At their annual meeting, held in Bloomington in October last, the Synod of Indiana adopted the following preamble and resolution :

"In view of the manifest and happy results which have hitherto followed the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, both at home and abroad; therefore,

"Resolved, That we, as a Synod, do cordially commend the objects and operations of this Society to the sympathies, prayers, and contributions of the churches of this Synod, that it may thereby receive our encouragement and support."

### RESOLUTION OF THE SYNOD OF GENESSEE, N. Y.

At their recent Sessions in Lockport, N. Y., the Synod of Genessee having listened to an address by the Rev. A. Peters, D. D., adopted the following Resolution, viz. :

"Resolved, That Synod have heard the Rev. Dr. Peters with great pleasure, on behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION, and with special reference to the American Chapel in Paris, and would heartily commend it to the favorable consideration of our churches, as an object worthy of their aid; believing that by this means we may not only benefit our own countrymen in that gay metropolis, but also afford a centre of sympathy to such as, hearing the voice of God to them, shall come out from an apostate church, and 'be not partakers of her sins, lest they be partakers of her plagues.'"

### REV. A. H. WRIGHT,

DISTRICT SECRETARY FOR THE SOUTH.

The Rev. A. H. Wright, who visited some of the southern States in behalf of the Society last spring, has accepted the office of District Secretary, which was lately tendered him by the Board of Directors. His field of labor comprises the States of Carolina, Georgia, Alabama, Louisiana, and Mississippi.

Mr. Wright has already set out for his field of labor. He will pass through the Ohio Valley, and descend the Mississippi river, and enter it from that direction. In the meantime, while on the way he will attend to some important duties connected with the interests of the Society.

Many will welcome him again to the field which he so happily occupied a short time, scarcely a year ago. And

from his activity, business habits, kind and Christian spirit, courteous and agreeable manners, and ability as a preacher, the Board anticipate his cordial reception on the part of the churches and much good from his labors. With great pleasure they commend him to

the confidence of their friends and the Christian community, who, they trust, will co-operate with him, and effectively aid the great cause whose interests he goes forth to advance.

Letters may be addressed to him at Milledgeville, Geo. till further notice.

## BOOK NOTICES.

**THE AMERICAN PULPIT;** Sketches, biographical and descriptive of Living American Preachers, and of the religious movements and distinctive ideas which they represent. By Henry Fowler, Professor of Political Economy in the University of Rochester. Published by J. M. Fairchild & Co., 109 Nassau-street, New-York; Crosby, Nichols, & Co., Boston; Sampson Low, Son, & Co., London. 1857.

The above work is published in octavo form, containing upward of five hundred pages. It gives us the prominent facts in the history of twenty-one ministers, of seven different denominations. The sketches are well written, giving a very fair and true account of the in-

dividuals, and of the scenes in which they have been prominent actors. It is embellished with ten portraits finely engraved on steel.

**HARPER'S MAGAZINE.**—This popular monthly, comprising 144 octavo pages, is yet continued with its usual ability. The October number contains an interesting variety of topics. Some of the articles are embellished with numerous cuts or illustrations, and the whole is well adapted to interest the lovers of light literature. Few monthlies of the kind are conducted with greater ability, or are more worthy of patronage.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1857.

MAINE.		CONNECTICUT.	
Washington.	Calvin Starratt, in full to make Archbishop Hughes a L. M., \$20 00	Mansfield Centre.	Four friends, per Zalmon Storrs, 12 00
NEW-HAMPSHIRE.		Hartford.	A friend, to make Rev. Warren C. Fliske a L. M., 30 00
Nashua.	Oberlin-st. Church and Cong., 23 30	Southbury.	Cong. Ch., in part to make Rev. Jason Atwater a L. M., 20 25
"	Mr. Minasian, to make Mrs. S. M. Minasian a L. M., 30 00	Ellington.	Rev. Charles Hyde, 5 00
New-Ipswich.	2d Cong. Church, 11 00	Birmingham.	W. W. Narramore, 4 00
Dunbarton.	1st Cong. Society, per Thos. Wilson, 9 00	Plymouth.	1st Cong. Ch. and Society, per L. Gibbs, 24 00
Candia.	Cong. Ch. and Society, per Alex. Gilchrist, 12 06	"	In part to make L. Gibbs a L. M., 5 00
Hanover.	Cong. Ch. at Dartmouth College, 40 58	Darien.	Cong. Ch., add, per Rev. E. Kinney, 5 00
MASSACHUSETTS.		Norwich.	Mrs. Hannah Lathrop, 5 00
Seekonk.	James Bicknell, for the Paris Chapel, 2 00	"	Maine-st. Church, 38 86
Clinton.	Cong. Church, 29 00	"	2d Cong. Church, 76 16
Lancaster.	Cong. Church, in part, 30 00	NEW-YORK.	
Uxbridge.	A friend, 2 00	Port Richmond.	Ref. D. Ch., add. and to make Abm. C. Wood a L. M., 4 00
Sherborn.	Cong. Church, 15 30	Schaghticoke.	Individuals for the Paris Chapel, \$21 50, and to make Rev. J. H. Noble a L. M., in full, \$8, 29 50
Marblehead.	1st Cong. Church, 36 00	Rochester.	Corning Presb. Ch., in full of Mrs. E. C. Chichester's L. M., 18 48
Marshfield.	1st Cong. Ch., in part to make Rev. Eben. Alden, Jr., a L. M., 11 00	"	Baptist Church, 2 14
Boston.	Alfred Brewster Ely, to make himself a L. D., 100 00	Painted Post.	Presb. Ch., to complete L. M. of Rev. G. C. Carr, 7 27
Lawrence.	Lawrence-st. Ch., Miss Sarah E. Pillsbury, in part to make Mrs. Sarah L. Pillsbury a L. M., 20 00	Cuba.	Presb. Ch., towards L. M. of Sabbath School, 18 84
Bradford.	Cong. Church, 20 00	"	T. H. Vorce, for L. M., 10 00
Newton.	Eliot Church, 24 00	"	Rev. J. Wynkoop, in full of his daughter, Mrs. S. F. W. Sherrill's, L. M., 15 00
Cambridge.	Shepard Church, 61 45		
So. Deerfield.	1st Cong. Ch., towards L. M., 13 00		
Barnardstown.	Orthodox Ch., towards L. M. for Rev. H. G. Park, 11 00		
Hatfield.	Cong. Church, 52 25		

Horsehead. Presb. Church, . . .	\$11 77	INDIANA.		
" Theodore Valleau, for L. M., . . .	5 00	Indianapolis. Lutheran Church, . . .	\$5 00	
" Meth. Epis. Church, . . .	3 69	Mishawaka. N. S. Presb. Ch., \$5 46; Mr. Jud-		
New-Hudson. Cong. Ch., in part for L. M., . . .	11 21	son, \$5; others, \$4 50, . . .	14 96	
Blackcreek. Cong. Church, . . .	5 48	" Meth. Church, . . .	9 00	
" Alanson Webster, for L. M., . . .	5 00	Elkhart. Collection, . . .	1 08	
Kingsboro'. Presb. Ch., in full of L. M. for		Orland. Rev. J. Patch and others, in part to		
Eli Leavenworth, . . .	20 18	make him a L. M., . . .	19 60	
Haverstraw. 1st Presb. Ch., Rev. Mr. Myers'		Lima. N. S. Pr. Ch., \$4 68; individuals, \$7 38, . . .	12 06	
L. M., . . .	31 05	Ontario. Collection and individuals, . . .	8 55	
" Central Presb. Ch., Rev. Mr. Freeman, . . .	22 72	South Bend. H. Chapin and others, . . .	8 75	
Searington and Roselyn. Meth. Epis. Ch.'s, to		La Porte. Jas. Lewis, for L. M., \$10; Mr.		
make Rev. Jno. S. Hough a L. M., . . .	30 00	Barnes, \$5, . . .	15 00	
Oswego. Robt. A. Condit, for L. M., . . .	5 00	" N. S. Presb. Church, . . .	20 00	
Glenham. Through Jno. H. Biever, . . .	2 21	Logansport. Mrs. Gibson, . . .	1 00	
Durham. Female Charitable Society, . . .	5 75	Madison. 1st Presb. Church, . . .	10 98	
Marshall. In full of L. M. for Sabbath School, . . .	5 00	North Madison. Presb. Church, add., . . .	1 00	
Cambridge. Presb. Church, . . .	14 00	" Meth. Epis. Church, add., . . .	70	
Argyle. Asso. Ref. Ch., to make A. M. Rowan		New-Albany. 1st Presb. Ch. and individuals, . . .	17 50	
a L. M., . . .	30 00			
Booneville. Presb. Church, . . .	6 60	OHIO.		
" Meth. Epis. Church, . . .	2 56	Cincinnati. Rev. Dr. Aydelotte, . . .	5 00	
Holland Patent. . . . .	5 17	Darttown. Presb. and Luth. Churches, . . .	9 25	
New-Hartford. . . . .	17 50	Hamilton. Presb. Ch., which makes Rev. H.		
Camden. Presb. Ch., in part for Sab. School, . . .	24 28	S. Ustick L. M., . . .	36 40	
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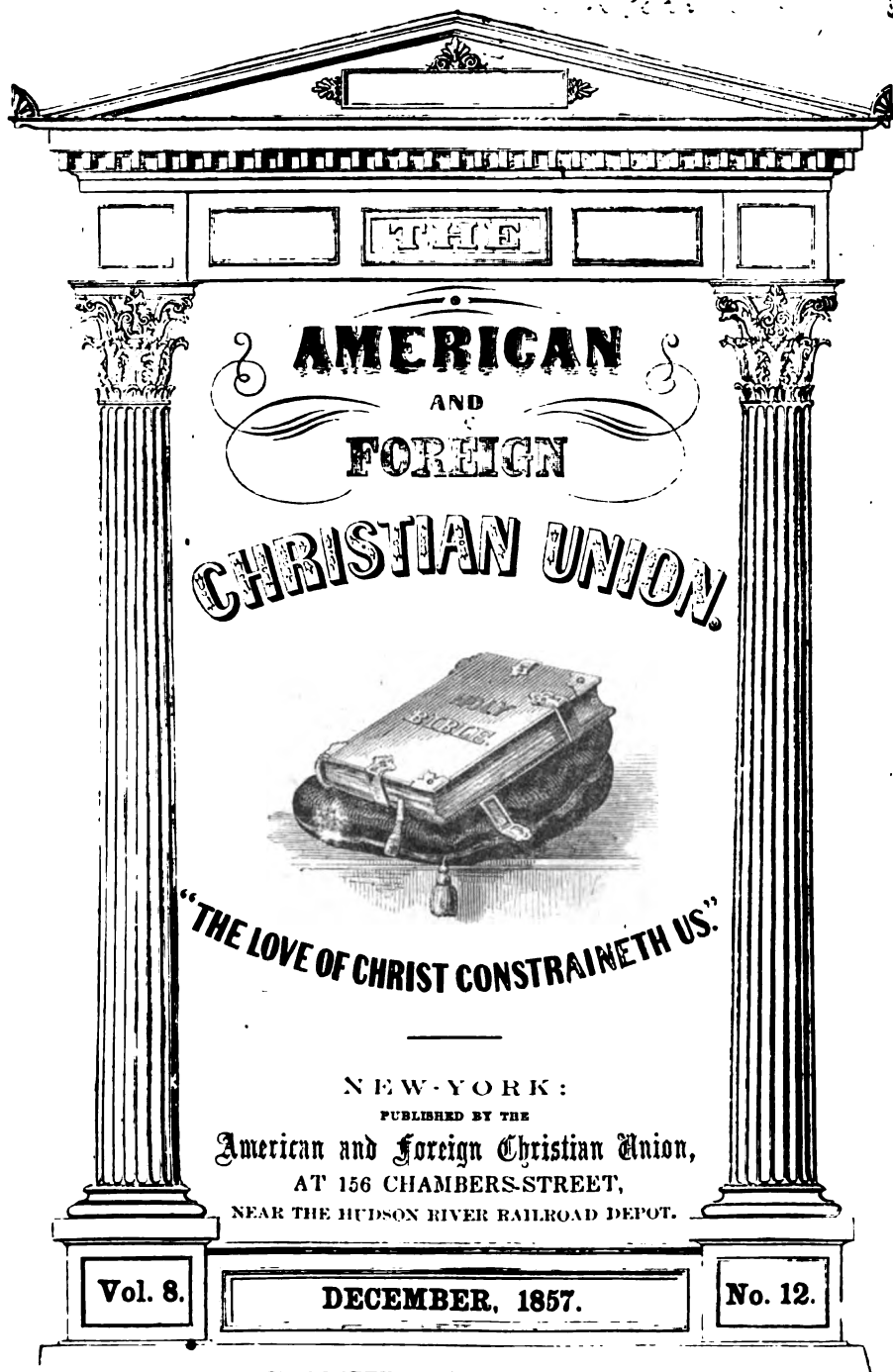
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1864, Mar. 9.  
THE

# AMERICAN AND FOREIGN CHRISTIAN UNION.

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DECEMBER, 1857.

No. 12.

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## THE PRESENT CRISIS—WHAT SHALL BE DONE?

Hitherto, in the good providence of God, through the ordinary contributions to its treasury, the AMERICAN AND FOREIGN CHRISTIAN UNION has been enabled to meet its ordinary pecuniary liabilities. But the diminution of receipts, for the last two months, has imposed present embarrassments, and awakened anxious concern in regard to the liabilities assumed for the remainder of the current missionary year.

Some of the engagements of the Board, especially those which relate to the operations in the Foreign Field, require to be made at the beginning of the year, as also some which relate to matters connected with the Home Department. These obligations, justice, truth, confidence among men, and the honor of religion, require faithfully to be met and discharged. The evils consequent upon a failure to discharge them cannot be easily described, and we trust we shall never have the experience of witnessing their realization in practical life. Indeed we have very strong confidence that we shall not.

In ordinary times a pressure upon the treasury could readily be relieved by individual exertions, or by loans for short periods. But the methods of relief available in common times, are nearly out of the question in these days of

commercial perplexity, when banks and bankers, manufacturers and merchants, and others in other ranks and avocations of life, who hold large amounts of valuable property, suspend operations, or "fail," for the want of money.

In this state of things, and when many of our ablest and most liberal supporters are rendered unable to grant the assistance they cheerfully extended to us before, it remains no longer optional, but becomes imperative on us, to ask the attention of the members and friends of the Society in general to its present and prospective condition, and to invoke their sympathy and generous aid in its behalf. In doing this we are sure we need no apology. And to obtain their special and early co-operation, we need no long and labored argument, for the cause is in an important sense **THEIR** cause. The Society is an organization whose principles they cordially approve, and its work, a service which they sincerely wish done; and from the history of the past we have confidence in the depth and firmness of their conviction, that the AMERICAN AND FOREIGN CHRISTIAN UNION is with God a cherished instrumentality for the accomplishment of a most important work, (the reformation of the apostate portions of Christendom,) in the ad-

vancement of his kingdom and glory on earth; and we cannot believe that they will suffer it to fail in the prosecution of its great design for want of funds.

For a brief view of what the Society has already accomplished, we refer to the last Annual Report. Its labors since the present year commenced, have been continued as before, with but little alteration. A few new appointments have been made at some of the stations, and recently some have been discontinued, but the aggregate number (141) employed in the various branches of service at home and abroad, is about the same as at the time of the last Annual Report.

Several new schools—week-day, industrial, and Sunday,—have been opened in this country, and many children have been gathered into them and taught; and those who have read our Monthly Magazine, must have been struck with the evidence frequently exhibited of the marked encouragement God has vouchsafed to the missionaries in Ireland, Sweden, Belgium, France, Hayti, and the United States, at times, in their preachings, and schools, and domiciliary visits, and conversations held in public and private with the deluded people for whose benefit they labor. Thousands have been reclaimed from the errors of Popery, and many have been brought to embrace the Savior.

Much extra effort has been put forth in the erection of the chapel in Paris, and that valuable edifice is now about ready to be occupied by worshipers.

Few additional alterations or changes (consistent with its welfare) can be made for the reduction of expenses, in the operations of the Society, to those that have already been made. A closer pruning may very injuriously affect its present and future usefulness. But it will have to be made, if the necessary means of support are not soon supplied.

#### WHAT THEN SHALL BE DONE?

We must refer the decision of this question, brethren and friends of the Society, to yourselves. By extra exertion the work can go on in its modified form, but without it, in these times, it cannot. May we not, then, rely upon your extra help? We will so rely, and venture to request the following things, viz:

1. That you devote even now, and before you engage in any other business, or lay the Magazine down, a few moments to think upon the matter submitted in this article.

Weigh the subject in all its relations and bearings—especially its relation to yourself and your duty touching it. Extend your thoughts to the extreme, which in the case is quite possible—the dismissal of the missionaries and of the schools at home, and the abandonment of the work abroad; and imagine, if you can, how you and the whole church of Christ in this land, would feel in view of such a result; and what in that case you would likely be willing to do, if by it you could re-establish and set in operation again so valuable an agency for the world's regeneration as the AMERICAN AND FOREIGN CHRISTIAN UNION. We do not, in fact, contemplate such an extreme; but such imagining may show us the estimate in which the institution should be held, and what we should do for it.

2. That you pray for the Society. When the people of God shall bear the Society on their hearts before the mercy-seat, and uniformly and earnestly pray the Savior to favor it, it will not lack, we think, any of the things necessary for its welfare and highest usefulness.

Why it has not a place in every heart at the MONTHLY CONCERT, and shares not equally in the funds collected and distributed there, we presume no one can satisfactorily show.

Are not the *four* times more numerous, and the *many times* more superstitious and corrupt, yet wealthy and effective Papists, worthy of at least *as much* sympathy, prayer, and charity, as the Syrians and Nestorians?

Are not the 200 millions of Papists now wandering from God, and living to the reproach of the Savior, without the Bible, and ordinary means of salvation, worthy of *as much* effort to save them, as the vastly inferior races in Asia, or Islands of the Ocean?

No mortal can show that they are not. We ask for them, then, at least an EQUAL remembrance in the prayers of Christians, and an equal share in the alms, connected with the monthly concert service, which service contemplates the conversion of "the whole world," and not merely part of it.

3. That you send a donation to the treasury. Do not refuse to do this, because you cannot send *so large* a sum as you would be glad to send. Small sums from enough people will make the amount needed.

But go also to your neighbor, and engage him or her to join with you in making up, and sending to the treasury, something for its relief. Circulate information about the Society and its work, and thus get up an interest in your neighborhood on the subject, and get the young people or others to make up, by subscription or otherwise, a Life-Membership or Directorship for the pastor or some person of their acquaintance, and forward it as a donation. Get as many as you can to subscribe for and take the Monthly Magazine.

If you are a pastor, can you not present the claims of the Society to your church? Do not excuse yourself because you have some other cause in hand, or your church is small and feeble,

or because you think your efforts will be of little avail. Give the cause a place among other causes, and let your people judge; and forward to the Society whatever they may give. It will do its part in sustaining the work, and it will be thankfully received.

If you have had the cause *nominally* in your pulpit this year, and yet for any reason its claims were not got before the people favorably, and the contribution raised was small, being derived only from a portion of your flock, we respectfully request you to consider whether you cannot renew the application to your people, and help us by asking a contribution of them, so that all may have an opportunity of participating in it.

And now, dear brethren and friends, we are not insensible of the pressure of the times upon you and upon all classes of the community, as well as ourselves, and we would not add to your or their burdens. But necessity is laid upon us, and without this statement we should fail in the discharge of our duty. We submit these things to you in the spirit of fraternal kindness, and under a sense of our responsibility to the great Head of the church, whom, with you, we strive to serve and to honor. We trust they will be received in the like spirit, and responded to as cordially and promptly as their urgency and importance evidently indicate, and as other duties and claims will allow.

Blessed is he who considereth the poor—who ministers to the wants of Christ's feeble and needy ones—who shall seek to save his cause from reproach—the Savior, himself, from "wounds in the house of his friends:" SUCH shall in no wise lose their reward.

## I R E L A N D .

Few countries, if any, have occupied a larger space in the journalism and political study of the last two centuries than Ireland.

The condition of few people has been less consonant with their better qualities, and with their natural advantages of soil, climate, and locality.

Its early history, like that of most ancient kingdoms, is concealed in legendary haze. In the early part of the first century of the Christian era, its government was a hereditary monarchy; but it soon became an object of rival claimants, and before the close of the century the island was divided into several kingdoms.

The historian Tacitus informs us that in the year A. D. 83, Julius Agricola, who led the forces of Rome into Britain, graciously received one of the petty kings of Ireland, who, by some domestic feud, was obliged to fly from his dominion.

At that period the Irish made frequent expeditions to Britain and the neighboring countries, sometimes for war and plunder, at other times for the purpose of honorable commerce; and the same Roman historian states that in A. D. 99, the ports of Ireland were better known than those of Britain. And such was the extent of her internal traffic, as to warrant the construction of a great commercial road, with walls on either side, across the island from Dublin to Galway. Undoubted proofs still exist of the early skill of the inhabitants in agriculture.

From the first to the twelfth century the history of the Irish abounds in all the enterprise, both peaceful and warlike, which has proclaimed the courage and genius of other early nations.

The Irish are a portion of the great

Celtic family. From incidental passages in ancient authors, it would seem that Ireland was originally visited and colonized by the Pelasgi—nomads, who emigrated from the north-west of Asia, and settled first in Phœnicia, thence they went into Tuscany and Spain, and finally to the Emerald Isle.

The northern part of the island was peopled by the wandering Scuits, or Scythians; hence by Cæsar and Pliny, as well as by Tacitus, it is sometimes called Scotia, though generally Ibernia.

Christianity found an early welcome among the inhabitants. Irenæus, presbyter of Lyons, writing A. D. 100, mentions the existence of Christian churches among the Celtic nations; and there is much reason to conclude that Christianity was carried to Ireland in the first century—if not by the apostle Paul, more probably by the church which Polycarp the martyr and predecessor of Irenæus had founded in southern Gaul. The considerable intercourse known to have existed between Gaul and Ireland, the fact that the Irish were Celts, and also the fact that there were certain sacred usages and observances among them in common with the churches of Gaul and Britain, and differing from those of the Roman church, afford the very high probability that before Christianity was corrupted by the Papacy it found a genial soil among the Ibernian Celts.

So early as 416, seminaries were founded in various parts of the island for the teaching of letters and a pure Christianity, and from many parts of Christendom young men resorted thither for such distinguished advantages. Even to the ninth century Ireland remained justly famous for her schools and accomplished scholars.

About the middle of the fifth century Christianity was diffused generally throughout the island; not, however, by the missionary Palladius whom the Pope sent thither "*to instruct those already believing in Christ;*" for the Christian Irish, regarding the act as an interference with the "*independence of their church,*" gave the Legate a reception so cold as to have induced him, after a residence of a few months, to retire into Scotland.

But at that period St. Patrick commenced his mission among the islanders, who were already prepared to receive him. He was a genuine saint, and *no Papist*. He faithfully stated, in works still extant, the great Protestant doctrines. He enjoined the reading of the Holy Scriptures. He acknowledged the existence only of heaven, earth, and hell, without the embellishment of a *purgatory*; and he forbade the adoration of any creature.

In the sixth century a religious order was founded by Columba, so called for his gentle and meek manners, for he was as a dove to the churches. This order was denominated "*Culdee,*" or servant of God, and was independent of Rome. Columba taught that there were but three states—heaven, earth, and hell—no purgatory. He also inculcated strongly the reading of the Scriptures, much of which his followers, whether clergy or laity, were obliged to commit to memory. The efforts of the Culdees checked, for a while, the Papal influence in Ireland; hence the Romish church has ever regarded them with animosity.

The confessional was not known in Ireland until the year 1140, when it was introduced, contrary to the wishes of the clergy, by Malachy, legate of the Pope. In 1155, Henry II. received permission from the Romish hierarch

to secure Ireland to himself and to the Roman See, on the pretense that every land on which the Sun of Righteousness had shone, belonged, of right, to St. Peter and the holy Roman church. But not until 1205 did the Pope claim the prerogative of appointing Bishops in Ireland. That was in the royal gift alone.

Now, the history of the Irish people clearly demonstrates that from the time when paganism became extinct in their beautiful isle, and an independent Christianity commenced the moulding of the national mind, until the decree went forth from the Vatican that they should be subjugated to Rome, they were prosperous in all that adorns and dignifies nations—as much so as any other people during those centuries, and *vastly more so* in many of the arts and refinements of civilization.

Equally does their history demonstrate that from the twelfth century to the nineteenth, under the incubus of the priesthood, shut out from the light of the Bible, taught to hate all that was not Papal, and thus prepared for oppression from the English Government,—indeed, rendered by such protracted and penetrating influences *unfit*, one might almost say, for absolute freedom,—they have grown worse and worse; so that their song, their eloquence, their noble impulses, their wit, all the fine qualities that distinguish them as a race, only add to the sadness of their degeneracy,—like flowers about the tomb, nurtured by its odors, and reviving in the beholder the mournfulness of death.

It is only within about twelve or fifteen years that the Irish have entered on a better social and national epoch; and that, *not* by having gained of the English Government what their deluded and deluding leader O'Connell de-

manded—not by the influence of their old Romish faith—but partly by emigration, partly by circumstances which have increased the reward of labor, partly by better landlords, but mainly by *Protestant missions*, by the diffusion among the people of Bibles and other books in their own language by Bible-readers and expounders; by the holy zeal of men and women who have surrendered the luxuries of genteel and even of noble life for the greatness of doing good. Catholic journals descant largely on this danger, though they do not, of course, acknowledge the true cause.

The AMERICAN AND FOREIGN CHRISTIAN UNION has had a part in this glo-

rious work; and it invites American Protestants to the happiness and the grandeur of contributing to the complete regeneration of Ireland.

Many thousands are already liberated in that land from their old and deadly superstition, and awakened to the hope of national progress and social happiness. The curses and revelries of many a low village have given place to praise and prayer. Who will contribute to bring many other thousands into the same hope and happiness? who put forth a hand of Christian sacrifice, that other hamlets and parishes in that fair isle shall be blessed with industry, thrift, and peace? AND WHO WILL DO THIS AT ONCE? A.

## EVANGELICAL ALLIANCE.

The Board of Directors, at their meeting in the month of June last, having learned that the Rev. Dr. BAIRD was about to visit Europe, and expected while there, among other things, to attend the meeting of the Evangelical Alliance, which was to take place in Berlin, in the kingdom of Prussia, in the month of September, adopted and forwarded to him the following resolution, with a request that he would accept the same, and execute the wish of the Board as therein expressed.

“Resolved, That Dr. BAIRD be requested to represent the AMERICAN AND FOREIGN CHRISTIAN UNION at the meeting of the Evangelical Alliance in Berlin, and to extend to it our Christian salutations.”

The anticipated meeting took place. It was held under more favorable auspices than any former meeting of the kind. The attendance was unusually large. The patronage, which it enjoyed, of the King of Prussia—the occasional

attendance of himself and of others of the royal family upon its sessions—the high social and official position of various members of the body—the business that engaged the attention of the meeting—and the learning and character of all who composed it, imparted to it great dignity, and render the results it reached worthy of great respect.

Dr. Baird accepted the resolution of the Board and carried out their request. Since his return he has kindly furnished us the following report, which we subjoin, and from which our readers may derive information, both new and satisfactory, in regard to the origin of the Alliance and its real design.

Here it is:

“NEW-YORK, Oct. 15th, 1857.

“REV. DR. FAIRCHILD.

“REV. AND DEAR SIR:—I avail myself of the earliest moment of leisure to submit to the Board of the AMERICAN AND FOREIGN

CHRISTIAN UNION the following report relating to my recent visit to Europe :

"The Board, at its last meeting before my departure for Europe, very kindly requested me to represent the Society at the Berlin Conference of the Evangelical Alliance—a request which I had great pleasure in complying with. Accordingly, on the first day of the regular sessions of that body, I laid before it the resolutions of the Board and the letter of the Recording Secretary, Dr. J. W. Corson, which accompanied them. Those resolutions will appear in due time in the volume of Transactions which it is the purpose of the Evangelical Alliance of North Germany—the body which convoked the assembly in question—to publish in the course of a few months.

"The late Evangelical Alliance Conference at Berlin was the fourth meeting of that nature which has been held in our day. The first was held at London in 1846, the second in the same city in the year 1851, and the third at Paris in 1856. Of the series it was by far the largest, and, I may add, so far as we can judge, by far the most important.

"The idea of holding such meetings originated (under God) in this country, and in the mind of one of the Directors\* of the AMERICAN AND FOREIGN CHRISTIAN UNION. At the request of the author of the scheme, the proposition was communicated, by the then Secretary of the Society for Foreign Correspondence, to the Rev. Dr. Merle d'Aubigné, who was requested to bring the subject before the brethren in Switzerland. This he did at an assembly of 200 Protestant ministers at St. Gall, in the summer of 1844. At their request that distinguished man went over to Great Britain, and brought the subject before the General Assembly of the Free Church of Scotland, as well as other brethren, both in England and Scotland. In the meanwhile, the Rev. Dr. Patton had called the attention of the Rev. John Angell James, of Birmingham, in England, and requested him to agitate the subject in that country. The result of this double movement was the holding of a series of

meetings of English, Scotch, and Irish brethren of the several evangelical bodies in those countries, that prepared the way for the first General or Œcumenical Assembly, or Conference, already named—that which met in August, 1846, in the city of London.

"The great *objects* which it was proposed to accomplish by such an Evangelical Alliance, or Alliance of Evangelical Protestants, were fourfold :

"1. The manifestation of the *essential unity* of all evangelical Protestants—of all Protestants who hold the great system of doctrines which the Reformers of the sixteenth century maintained, and for the maintenance of which, and protestation against the opposite errors, they obtained the name of *Protestants*. This Unity is well set forth in the nine articles of the 'Doctrinal Basis,' or Creed, which was adopted at the outset.

"2. The opportunity of cultivating the spirit of fraternal affection and mutual respect, which it was confidently believed would be developed and strengthened by mutual acquaintance, conference, and prayer.

"3. The bringing together of a vast amount of statistical and other information relating to the state of the Protestant churches, the Protestant nations, the Papal nations, and the progress of the Gospel in the heathen and Mohammedan countries, as well as among descendants of 'faithful Abraham.'

"4. The consideration of the perils to which Protestantism may be exposed in any part of the world, and of the best means of meeting and overcoming those dangers.

"Such were, substantially, the views of what might be accomplished by such an Alliance among evangelical Protestants—that were entertained by those whose thoughts were earliest turned to the subject. That the movement was of the Lord we must believe, because of its own intrinsic nature, and of the effects which have already flowed from it.

"Every year since this movement began, the principle of Christian Union, the principle of the Evangelical Alliance, has been gaining ground in the Protestant world.

\* The Rev. Leonard Bacon, D. D.



At the first great meeting, (that of 1846,) the number of British Christians was large, as might be expected, inasmuch as it was held in the capital of the British realm. The number of brethren from foreign lands scarcely exceeded one hundred, more than half of whom were from the United States. The movement was then mainly among the Anglo-Saxon or English-speaking races. But little was done at that meeting beyond settling the doctrinal basis and the general principles which should guide the movement.

"But at the second meeting (that of London in 1851) there were more than two hundred foreign brethren present, four-fifths of whom were from the continent of Europe. At that meeting, several days were mainly spent in the hearing of reports from the various parts of the Protestant world, missions among the Jews, infidelity, the importance of the observance of the Lord's day, etc., etc. These reports form an octavo volume of more than 600 pages, and of great value.

"The third meeting (that of Paris in 1855,) was largely attended by brethren from almost all the Protestant countries of the continent, as well as by a considerable number of English and American brethren. At that meeting, too, very full reports (since published in a volume) were read from many, if not most, of the Protestant countries, as well as from the churches in Mohammedan countries, and the good work of grace going forward among them. Nor was the Papal world overlooked. At that meeting, too, an influence began to be exerted in behalf of religious liberty which has proved eminently beneficial. The earnest but reasonable exertions of the great Christian governments, including our own, were invoked in behalf of the Christians in Turkey. Nor was this done in vain. It is believed that the large measure of religious toleration—amounting even to a very full measure of religious liberty—which now exists in Turkey, especially in the capital and its immediate vicinity, is greatly owing to that influence. Nor was the influence of that meeting, and of the measures which it adopted, without effect in France, in Swe-

den, and in some portions of Germany.

"At the recent meeting in Berlin, besides the daily discussion in the public assemblies of some very important subjects—one of which was religious liberty, of special importance in Germany at this moment—many very important matters came before a large Committee on 'the Religious Interests of Protestant Christendom,' which met for hours every day for their consideration. Some of these matters were very difficult to manage. I cannot but hope that great good will result from the action of that Committee in all cases. I will just refer to some of these subjects, to show how *practical* these great meetings are becoming in their operations.

"They were the *Persecutions of the Baptists in Sweden and in Hanover*, and some other parts of *Germany*; the *Difficulties between the German and Danish Christians in Sleswic*; the *Difficulties in Piedmont*; the *Jewish Mission in Poland*; the *Bible Cause in Russia*; and the *Dispersed Protestants in Papal countries*. The action of the Committee, enforced by the action of the Conference in all these cases, I think, will be salutary. Certainly, no man that knows what has been the action of the three last of these great meetings, can with truth assert that there is nothing *practical* in their proceedings. Far otherwise has been the case.

"The meeting was largely attended, and the number of distinguished and truly able men who were members of it was very great. No religious assembly, I apprehend, has been held in modern times in which there were so many men of position, both in Church and State. Many of them took an active part in the proceedings; but by far the greater number, from the nature of the case, could not. There were registered the names of 876 brethren from Prussia, 103 from the rest of Germany, 1 from Spain, 12 from France, 11 from Switzerland, 2 from Italy, 11 from Holland, 4 from Belgium, 11 from Denmark, 2 from Sweden, 166 from England, 12 from Russia, 7 from Austria, 2 from Turkey, and 2 from Greece—in all 1,222 from Europe. There were 3 from Asia, 3 from Africa, 3 from Australia,

and 23 from America—making a total of 1,254. But it is believed that the entire number was not much less than 1,400.

“The attendance of the King at several of the sessions, as well as of the Queen and other members of the royal family, of the English ambassador, the American ambassador, and such men as Chevalier Bunsen, Bethman-Holweg, the Earl of Roden, Sir Edward Buxton, Sir Colling Cardley, and of many other laymen of influence, greatly contributed to make the meeting eminently respectable, even in the eyes of the enemies of evangelical religion. Nor can its influence (with God’s blessing) fail to be both extensive and happy.

“There were many very interesting incidents in the course of the meeting, and some of them very touching in their nature. The visit of the entire Conference to the King at Potsdam, (18 miles distant from Berlin,) and their reception there, was in the highest degree interesting. Deeply interesting, too, was the celebration of the Lord’s supper on the Sabbath morning and on the last night of the meeting, at the close of the proceedings of the Conference. These scenes can never be forgotten by those who witnessed them. Earth has hitherto presented but few like them.

“When and where the next meeting will be held cannot be affirmed, because the subject has not been agitated; most likely in Europe, where these meetings are most needed, but possibly in this city, and after the lapse of four or five years.

“In my late tour in Europe, I visited England, France, Switzerland, Germany, Holland, Denmark, Sweden, and Russia. The cities of London, Paris, Berlin, Copenhagen, Stockholm, and St. Petersburg were those in which I spent the most time, although I passed several days at other places, among which I may name Havre,

Geneva, Lausanne, Berne, and Hamburg.

“At Paris and Geneva, I saw many of the friends of evangelical religion, and members of the Societies which are prosecuting the work of making *known* the Gospel in France, Switzerland, and Italy. From them I heard much that was highly encouraging. The Evangelical Societies of France and Geneva, and the Central Protestant Society of France, (which are all aided, from time to time, by the AMERICAN AND FOREIGN CHRISTIAN UNION,) are greatly cheered by the success with which they meet. Their evangelists and colporteurs, as well as their ordained missionaries, encounter much opposition in some places; but these are the exceptions, for in most places they are not hindered by the local government. The Savior has set before these Societies an ‘open door,’ and as long as he pleases, ‘no man can shut it.’ How wonderful the progress of the truth in France since I first saw that country in 1836! How wonderful, also, the progress of the Gospel in the kingdom of Sardinia!

“There is a blessed resuscitation of the truth going on in the Protestant churches of Switzerland, Germany, Holland, and Denmark. And as to Sweden, the work of God is making great progress, both within and without the national church; and no man is doing more good in that country than Mr. Rosenius, who has long been in the service of the AMERICAN AND FOREIGN CHRISTIAN UNION. In some parts of Sweden, shameful instances of persecution still occur; but there is a strong hope entertained that the Diet, which is now in session, will pass an act by which a large measure of toleration will be secured.

“With much respect, I am yours very truly,

“R. BAIRD.”

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## FOREIGN FIELD.

### CHILI.

Our readers, we are sure, will be happy to learn, as they may from the following communication, that the writ-

er, the Rev. DAVID TRUMBULL, who is stationed at Valparaiso, and who for some time labored under the patronage of the Society in that city, continues to

occupy his post advantageously to the cause of evangelical religion—that public newspaper discussions respecting religious liberty, and some of the fundamental doctrines of the Gospel, can now be carried on there through the Romish press—and that at least the Rev. Mr. Caird's celebrated sermon on "Religion in Common Life," is obtaining considerable circulation among the Spanish people.

The letter referred to as received at our office from Mr. Trumbull, and about to be published in January following, appeared in the number of the Magazine for that month.

We add merely that a singular fatality attends our Magazine when committed to the mail for Valparaiso and some other offices in South America. Should this number happen to reach Mr. Trumbull, we hereby assure him that his copy has been mailed to his address *regularly, and the postage paid in advance*; also that we have inquired repeatedly at the post-office concerning it, and thus sought to have it forwarded to its destination. We know not what more we can do, unless we seek out some shipmasters or others who may chance to be going to that port, and avail ourselves of their courtesy and kindness, and send by them. We will, however, make one more effort to use the mails for the conveyance of the Magazine to that town.

"VALPARAISO, Aug. 13th, 1857.

"REV. DR. MCCLURE.

"MY DEAR SIR:—I am looking every mail to hear from you in answer to a letter written you in March last about labor needed here in Spanish. The tone of your last letter was such as to encourage me that the UNION would do something in this direction. I am not without hope that discussion may spring up here through the press, that will lead to the presentation of the Gospel.

"The periodical of the church in this land says many bitter things of Protestants and their doctrines. I hope to write a note to the *Independent* this mail, that will give an idea of these publications, and I refer you to it. To some of these publications I have prepared short replies in Spanish: one has been published already, another will appear in a day or two, I trust.

"I wish I might hear from you more frequently, and know if, and what, the Society are disposed to do here.

"The sermon of Rev. Mr. Caird before the Queen in Scotland, on 'Religion in Common Life,' has been translated. Three thousand copies (3000) are now in the press: it will be ready in a day or two—is promised to-morrow.

"The articles I have prepared will probably elicit replies, and these should be answered. I have written on the subject of 'Religious Freedom;' and, again, on 'Justification by Faith.' All this will involve expense. I must pay for insertion: ten dollars a column is the current price, though I hope to obtain it for less—using the best daily journal in this city. Will the AMERICAN AND FOREIGN CHRISTIAN UNION aid me in this?

"I may add, to your surprise possibly, that I have not seen a number of the Magazine for two years past. You spoke of receiving a letter from me that would appear in the January number, and would send it to me: it has not come. But as other papers and periodicals come promptly, I presume there has been some oversight about sending. The postage should be pre-paid in your post-office.

"My last letter from you is dated in December, 1856, I think. Will you not write at once on getting this?

"Yours truly,

"DAVID TRUMBULL."

### IRELAND.

The Committee to whom the operations of the Board in Ireland are entrusted are encouraged in their labors. The missionaries employed, though subjected to trials, and at times in *perilous* positions, have been protected, and suc-

cessful in their efforts to a gratifying extent. By their means multitudes have heard the Word of God, which the priests seek to dishonor and keep away from the people. Many have abandoned the superstitious usages of Rome and now live as Protestants, and not a few have been truly converted to Christ and joined themselves to his people.

The mission is well organized and conducted, and the fruits already produced give evidence that the Divine approbation rests upon it.

Such a branch of our system of operation many of the patrons and friends of the Society have long desired to see, and we cannot doubt that they will rejoice in its establishment and also come to its support.

Vast numbers of the friends of Protestant truth among us are natives of Ireland, or are the children of those who were so; and while they desire the evangelization of all lands, cannot fail to remember the "Fatherland" with feelings of special regard. May we not, therefore, expect their special support in this branch of our service? We shall be disappointed if we do not receive it, even in this day of commercial perplexity. And now, indeed, is the time when such support is needed. Let it be forthcoming, and its value, from the circumstances of its bestowment, will be, morally at least, greatly enhanced.

The following brief letter from the Rev. Dr. HEATHER will doubtless be read with pleasure. It was not written for publication, but as it shows the state of the mission and its growing interest, we submit it to our readers.

"DUBLIN, Oct 14th, 1857.

"REV. DR. FAIRCHILD.

"MY DEAR FRIEND:—You would have heard from me by the last mail, but that I have been ill. I am only now convalescent.

"Enclosed you will find journals from

our Agents, by which your 'Board of Directors' will learn 'how they do.' In my next you shall have other journals, which came to hand by this morning's post, but which were too late to pass through our meeting of Committee yesterday.

"I recently paid an official visit to one or two of the districts, to ascertain on the spot the state of our work, and I am happy to inform you it was *highly satisfactory*. My expectations were considerably surpassed. The reading of my notes, taken while there, imparted much joy and thankfulness to the members of our Committee at their meeting yesterday. We have reason for believing that numbers of persons, both Protestant and Romanist, in truly destitute and long-neglected districts, have been awakened to anxious inquiry regarding the nature and attainableness of the Christian religion; that some of these have been 'brought from darkness to light,' and 'from the power of sin and Satan unto God; and that the Bible, religious Tracts, and family worship have been introduced into families and localities for the *first time* with telling effect.

"In No. 1 of the enclosed papers (I can unhesitatingly endorse its *truthfulness*) you will see that one of our Agents, during *five months*, visited 1,190 families and conducted 141 meetings, at which above 3,100 persons attended. All this, with wayside and field conversations, Tract distribution, etc. over a district of country of great moral and spiritual destitution, is a great work. To you it must be gratifying that *that* Agent was supplied through the piety and benevolence of the AMERICAN AND FOREIGN CHRISTIAN UNION. Taking population and the social and religious condition of the people into account, the above constitutes a fair sample of the nature and amount of labor or work performed by each of our agents in this country.

"The existence and efforts of our Agents in their several districts are producing a growing inquiry and interest regarding our UNION amongst all classes. This has induced our Committee to print a second edition of our Rules, for extensive circulation; and I am directed by our Committee

to ask the 'Board of Directors' to forward to me a copy of each of its publications, with its Rules, Constitution, and Annual Report, in order that we may be in a position to give ample information in everything concerning it, and thereby extend and consolidate its interests in this country.

"Be so good as to hand to Mr. Anson G. Phelps, your Treasurer, the enclosed, which is an acknowledgment from Robert Queale, Esq., our Treasurer, and myself, for £100 (bill of exchange) sent for the use of the 'Irish Branch of the American and Foreign Christian Union,' and also to thank the Board for that timely supply, as we had not on hand what would pay the Agents, on the first of December, their two months' salary.

"In former letters I wished the Board to consider the propriety of forwarding supplies of American tracts for distribution here by our Agents, so that the work might bear a deeper American stamp. I will thank you to remind the Board of this, as we have to obtain supplies from London.

"I trust, by this time, our mutual friend, Dr. McClure, is perfectly restored and in full health, at work again. Will you convey to him, to Dr. Robinson, and the Board of Directors, my cordial regards.

"The Committee desire me to present their best wishes to you and the Board, and will you accept the same from me especially? Yours most truly,

"D. D. HEATHER."

The following extracts from the journals of some of the missionaries will show the state of Papal society in Ireland, and the kind of labor performed. A missionary, writing from Washington, says:—

"I came here on Monday, the 10th inst., and took my lodgings with Mr. H. C—, and I may add that he is the only man in this part of the country that dare lodge a Scripture-reader.

"I did not move out, the evening I came here, as it rained the most of the way as I was coming, so that I was very wet.

"I read the first Psalm this evening in

Mr. C.'s family, and endeavored to show the happiness of the 'godly' and the unhappiness of the 'ungodly,' with a few practical remarks bearing upon ourselves.

"Tuesday, the 11th inst., I visited two Roman Catholic families, and read with them the first chapter of the Gospel by St. Luke. I drew their attention to the experience of the Virgin Mary, where (in the 47th verse) she says, 'and my spirit hath rejoiced in God my Savior.' I pressed them to come to the same Savior, and also, as she did, to rejoice in him.

"I next met with a Roman Catholic man, and had a long conversation with him about his soul. I explained the word 'catholic' to him, as used in the 1st chapter of 1st Corinthians and 2d verse. He told me he had a Douay Bible, and when he would go home he would examine it.

"Wednesday, the 12th inst., I read in the family where I lodge, the 3d chapter of Matthew. I hope the Lord will make me instrumental of some good in this family. I also visited two persons of the name of —, and read to them the 3d chapter of the Gospel of St. John. Also a Roman Catholic family of the name of —, and read to them the 1st chapter of 1st Corinthians. They seemed thankful for my visit. The next two families I visited were Romanists. One man treated me very rudely, ordered me to begone, and asked me, 'Do you think that God ever told a lie? for,' said he, 'God says, Out of the Catholic church there is no salvation.'

"I drew out of my pocket the Douay Testament, and asked him to get me the passage he referred to; and said that if he could succeed in finding it, he would make a convert of me. I told him there was no such passage in God's book. He ordered me away again, and I departed, praying God to bless him.

"I could hear his wife scolding him. She said I had done nothing to offend him. God grant him to see the truth as it is in Jesus!

"I next read in a blacksmith's house the 3d chapter of Matthew. There were five Romanists present. I also read the same chapter to another family. I have now traveled through part of the parishes of Clonoe, Ballyclog, and Arboe.

"Thursday, 13th, I called on the Rev. Mr. M——, a Presbyterian minister, who received me very kindly, and said if you would send him a testimonial in my favor, he would recommend me to all his people.

"I called on the Rev. Mr. McN——, curate of ——, who promised to give me all the help he could. He has a Reader, but his Reader does not call upon or labor with any but members of the church. Mr. McN. would be glad to see a Report of the American Mission Society.

"Mr. McN. informs me that there are nineteen townlands along the Lough shore, densely crowded by a Romanist population, headed by a most violent priest, so that a man's life is in danger if he goes among them.

"I visited a widow of the name of McK——. Her three daughters were present. I read the 4th chapter of Matthew with them. I visited also three other Roman Catholic families, but it was with reluctance that they heard me.

"Friday, the 14th, I read in seven Protestant families, for the Romanists would not listen to me. I called in a Romanist's house, and the woman asked me if I charged anything for reading. I told her I did not. She then called others in to hear me; but after a little they changed their mind and would not hear me, so I departed.

"I read with an old lady of the name of W——. Oh that God may enable her to believe with the heart unto righteousness! She advised me to be very cautious in moving among the Papists, for she said the priest had been talking with her through the day, and added, 'Sir, you are placed over a troublesome people.' The priest is but newly appointed to the parish of Arboe.

"I have not got a lodging in Arboe, so I have to return to the Washing-bay every evening, which makes my walks very laborious."

From another missionary we add the following. He has labored in Clanroot, Moledry, Newton-Hamilton, Castleblaney, and other places. He says—

"Permit me to present you with a very brief outline of my labors at this station during the last five months.

"In this time I have visited 1,190 families, read the Scriptures, and prayed where I could find it at all convenient.

"I have held 141 meetings for prayer and exhortation. Above 3,100 persons attended those meetings.

"I have good reason to believe that many souls have been deeply convinced of sin, and not a few found peace with God by faith in Christ.

"In traveling through this country, I find that the missionary's success consists chiefly in bringing the truth lovingly before the people in their houses and at their firesides. In this way I have had opportunities of enforcing the truth on the minds of many who were not in the habit of attending any place of worship."

### BELGIUM.

The Gospel is making encouraging progress in Belgium, as is delightfully apparent from the following communications, which we have recently received from the Evangelical Society at Brussels. The brethren who labor in that kingdom have indeed a great force arrayed against them, and are subjected to severe trials; but few, however, who labor in any department of modern missionary effort, have, in immediate visible RESULTS, so much to confirm their faith, strengthen their hopes, and sustain their zeal as they. God seems to be with them, vindicating his word and making it successful. In the hands of evangelists, pastors, teachers, and colporteurs, it overcomes the superstitions of Rome, and brings souls to the saving knowledge of Christ. And now is the time for those who love that word to be active in sustaining the movement there. We think none can read the following report, and fail to see the importance of sustaining it. The writer says:—

"We have now to present to you a very succinct summary of the general report about to be printed. We shall speak to you successively of evangelization, of colportage, and of our schools.

"EVANGELIZATION.

"At BRUSSELS, the two churches under the pastoral charge of the Rev. Mr. Anet and of the Rev. Mr. Panchaud continue to grow and strengthen under the eye of God. The reports of the pastors evidence a cheering progress in the spiritual life of the members of their flocks, in the number of admissions to the Lord's supper, and in the increase of hearers of the word.

"A wide door has been opened, during the past winter, by the public lectures given by Mr. Filhol, Mr. Panchaud, and Mr. Durand, of Liège, in reply to the calumnies of the Abbé Combalot. The eagerness with which these lectures were followed it is next to impossible to describe. One cannot estimate at less than one thousand the auditory which on each occasion thronged around the pulpit. Never, perhaps, since the time of the Reformation has such testimony been borne in the midst of this altogether Catholic population, nor listened to with more avidity. The number of religious works and of controversial tracts sold and distributed on this occasion was enormous. May God cause his blessing to rest on the seed sown by his servants in the feeble measure of their strength—that blessing which cometh from himself, and can alone bring about the conversion of souls!

"The PROVINCE OF LIEGE continues to present a highly encouraging aspect.

"At Liège itself, the arrival of our brother, Mr. Durand, has given a new impulse to the work. A delightful proof of the progress of the Gospel in the year that has passed, is the admission to the Lord's supper of 34 new members, of whom four only are Protestants by birth. The Abbé Combalot, also, has furnished our brother with a good opportunity to defend the Reformation and Protestantism. So great was the concourse of hearers to listen to the lecture which he delivered on that subject,

that he was obliged to repeat it three times, in order to satisfy the eagerness of those who were unable to find room the first or second time.

"The CHURCH OF LIZE-SERAING is becoming firmly established under the ministrations of the pastor, Mr. Cacheux. The number of admissions during the past year has been 10. No better proof can be given of the progress of the Gospel in this locality, than the addition made to the number of the resident Catholic clergy. Before the Gospel was carried thither, Seraing had only one parish and three priests. Now it is divided into three parishes, and there are seven priests to officiate in them, and most especially to oppose the progress of heresy. Fulminating preachings, flatteries, threats, lies—all are put in requisition against our friends, who are not the less firm, leaning as they do upon the power of God, who makes use of the weak to confound the mighty, that all the glory may be given to his name.

"At NESSONVAUX, out of a population of 9,000 souls, there are 300 who have abandoned the superstitions of Rome, to quench their thirst at the living waters of the word of God. The number of communicants is 80; that of admission during this year was 14. Christmas-day was doubly a festival day for our friends. That day witnessed the opening of the first edifice which evangelical Christianity has ever possessed in this valley since the darkness of error invaded it. The chapel, situated at the entrance of the village, is quite a simple building. The only part of the edifice which attracts notice is the front, all of hewn stone, bearing on the pediment a sculpture representing a Bible open, with this motto on the page: 'Thy Word is Truth.' What is very remarkable is, that this appropriate decoration is the work of a Roman Catholic, who desired to make a present of it—a precious indication of the state of mind around them, a striking encouragement given to stimulate their zeal.

"At SERIMONT, we have had no admissions. Our evangelist, Mr. Ledoux, sows laboriously in an ungrateful and rebellious soil. The population is hostile to the Gos-

pel, but the members of the church give proof of sincere attachment to it. The meetings for worship are diligently attended; and if there are no conquests, it is at least a consolation for our brother that he has no losses to deplore.

"But it is chiefly in the PROVINCE OF HAINAULT that the Gospel has produced the most wonderful fruits. CHARLEROI, where Messrs. Poincot and Hoyois labor; and JUMET, where Mr. Jaccard labors, and the environs of these two localities, are certainly the theatre of the finest religious movement in Belgium. There, in a country where a few years ago were found at most but four or five Protestants, indifferent or infidel, is now a population detached from Rome of more than one thousand souls, with two churches, comprising about 200 communicants, and schools attended by about 300 children, two-thirds of whom belong to Roman Catholic parents.

"Of late, the development of the work has been such that we have been obliged to give an assistant to Mr. Poincot, who found himself overwhelmed by the wants needing to be satisfied.

"The following fact may give you an idea of the religious change wrought in that country:

"Ten years ago, Mr. Poincot wished to commence preaching in a district of the neighborhood having a population of nearly 10,000 souls; but it could not be continued, on account of the violent opposition it met with. When the pastor repaired thither, he was insulted on the road; the most blasphemous imprecations were uttered against him. At the hour of preaching, a charivari was organized, and six hundred persons came to make their frightful music before the house. At another time he was attacked, and would have been beaten, if he had not been protected by some members of his church. Now, that entire locality seems to be perfectly open to the preaching of the Gospel.

"The colporteur writes to me that he might be busily occupied there for the whole year. One brother alone has placed there 150 New Testaments and about 90 Bibles. As often as he holds a meeting in a house,

it is crowded with hearers, and a great number are kept outside. Already many souls are awakened, and some are under the cross for the word of God. This movement is not confined to this locality alone: it manifests itself with more or less intensity through the entire district; and what is not the least gratifying is, that the brethren, by their zeal in the circulation of tracts and books, and by speaking of the Gospel in their workshops, have largely contributed to this result. It often happens that in the colliery, 1,500 or 2,000 feet beneath the ground, fifty or sixty workmen surround one of these friends to listen to his explanations of the Gospel.

"HAINAULT includes three other stations of less importance. GOZEZ, two leagues from Leers-Fosteau, where Mr. Dupont has had to establish himself, in consequence of the impossibility of residing longer in the latter place; WASMES, where our brother, Mr. Lefèvre, exercises as schoolmaster and evangelist, a ministry humble and blessed; and lastly, SAINTIGNIES, under the direction of an evangelist, Mr. Wacquier.

"We have also commenced a work in LUXEMBOURG; but as it is in its infancy, we content ourselves with alluding to it here.

"This is what it has been given us to do for the evangelization of the French part of our country.

#### "FLEMISH EVANGELIZATION

"Comprises four stations—two recent ones, at Brussels and Antwerp, and two more ancient, at Weert St. George and Ghent.

"The Flemish station at BRUSSELS has for its pastor Mr. Van Selde. On the 10th December, 1855, after having employed five months in visiting Catholic families, he opened a service in 'la Rue des Douze Apôtres.' Since that time, our brother has been enabled to assemble an auditory of seventy or ninety persons, and a flock of forty communicants. He thinks that the greater part of these members are truly converted, and he hopes concerning the rest that their profession is sincere.

"The station at ANTWERP is of still more



recent date. It was on the 26th October last that our brother Mr. Zigeler commenced his ministry in that city of 100,000 souls, now so benighted, and whose part was so glorious at the epoch of the Reformation. All the journals have pointed out with indignation the scene of disorder by means of which a furious populace, excited by the priests, sought to interrupt our worship.

"Thanks be to God! these shameful outrages, energetically repressed by the civil authorities, have but served to give more publicity to our work, and to attract new hearers. Our only regret is that we have not yet been able to find a room large enough to hold all who gather round our evangelist. Already a certain number of Catholics, detached from the errors of their church, are receiving religious instruction.

"WEERT, the most ancient of all our Flemish stations, is a little locality situated near Louvain, in a country placed almost entirely under clerical influence. This work has been, up to the present time, somewhat restricted; but we have reason to hope that it will become more extended under the direction of its new evangelist, Mr. Hacksteen.

"But of all our Flemish labors, the most important, up to this time, is unquestionably the station at GHEENT. How can we fail to recognize the merciful intentions of God towards this great and beautiful city, when we consider the abundant blessing which has rested on the ministry of our brother, the Rev. Mr. Vanschelven?

"It was in the month of July, 1855, that the spacious place of worship in which he now preaches was opened. On the 12th of August, in the same year, he there administered the Lord's supper, for the first time, to twelve Roman Catholics; and now, after the labor of two years, he has the joy of numbering a flock of 80 communicants, and an habitual congregation of 200 persons; while often such has been the desire to hear him, that the place of worship, capable of holding 600 persons, was insufficient for the hearers.

"The activity of our friend Mr. Vanschelven is not confined to the city of

Ghent. Bruges, Audenarde, Marin, Hoorbeck have been frequently visited by him. He has lately been to visit two churches at Roubaix, (near Lille,) in France, where more than 10,000 workmen are employed in the manufactures of that city. Mr. Renoux, the pastor, readily opened his church to him, and he was enabled to preach to about sixty attentive and serious hearers.

"The adversary against whom we fight is called by the Scriptures 'the strong man, well armed.' It is not without resistance that he will allow his prey to be rescued from him; and in more than one encounter, he has made our friends to feel his power by cruel persecutions without, and by great sorrows in the interior of the flock. But the seed has been sown in the ground; by the blessing of God it is already become a great tree; and by the blessing of God we confidently hope that it will continue to strike its roots deeper and deeper into the soil, and to bear blessed fruit for the salvation of many souls.

"We will finish with a few words respecting colportage and our schools.

#### "COLPORTAGE.

"The number of our colporteurs has been the same as that of the last year. We have employed five, of whom three for the provinces of the French tongue, and two for the Flemish country.

"If we had had a greater number of them at our disposal, it would have been easy for us to set them to work, so generally disposed are the minds of the people to procure our books, and to inquire after religious truth.

"There are parts of the country where the amount of our sales has quadrupled in a year; and what is not the least gratifying, is that the movement has made itself felt in all classes of society. The citizen, the lawyer, the officer have given admission to our colporteur, as well as the husbandman or the simple workman. There is not a single one of their reports which does not state facts of the like kind to those which we here transcribe.

"I greatly rejoice, in traversing the country, to see what is to be seen at this mo-

ment. The Gospel is making its way everywhere. There is a great deal to do, to say, and even to sell, which is the reason why one cannot get over the ground very fast. I spoke to you of — in my last report. I went there again on the 8th. I was very well received. I sold nine New Testaments at fifty cents, besides a New Testament of Napoleon Roussel's, and a gilt-edged pocket Bible to a barrister. At the Hotel des Etrangers, several gentlemen who were met there asked me many questions respecting the Bible, the church, and our pastors. This serious conversation lasted more than two hours; and when we separated they said: 'Do not forget us, for we have need of being enlightened, and we do not want any more of these Jesuits.'

"I went to —, where I had been very often without being able to dispose of a single Tract. I there sold one Bible, five New Testaments, two copies of the History of the Inquisition, and of the Reformation in Belgium, several of the Letters of Mr. Anet and Mr. Panchaud, three Catechisms and Familiar Instructions, and many other pamphlets. I had many religious conversations; and what is strange, is that they are the most distinguished persons of the place who interrogate you, and who most frequently put questions to you to know the principal things in the Scriptures.

"Another colporteur writes to us: 'The work of colportage in the city of — is become a vast field of labor for the advancement of the kingdom of God. I entered into the shops, the taverns, the barracks, and even into the houses of debauch: I had the privilege of speaking with many people without hearing a single improper word, and in all these places I disposed of books and pamphlets. In one of the streets of the city, as I was on my way to carry a New Testament to a boatman, a gentleman approached me and said: "My friend, I am glad that you are come here to spread the Gospel. Blessed be God that the world begins to know the pure truth, for we are still enveloped with veils, as in the days of the Inquisition." Then he quitted me, after having shaken hands and bought many Tracts.

"On the Square of — a captain asked to buy some Tracts. He purchased a large collection of all sorts of pamphlets, and said to me: "It is to distribute among the soldiers of my company.

"At the beginning, the people were distrustful of my books, thinking that they were books of the Romish church; but when they saw that I was selling Protestant books, they were eager to buy them. I have great subjects for rejoicing, but it is not possible for me to tell you all.'

"We will not multiply these citations. What we have said is more than sufficient to show you how much reason we have to be grateful to God for the blessing he has been pleased to bestow upon this branch of our labors.

#### "SCHOOLS.

"It is especially to a work of this kind that we may apply that word of Scripture, 'Cast thy bread upon the waters, for thou shalt find it after many days.' It is for the future that the teacher works, still more than with a view to the present. Nevertheless, there is a result which we can already indicate as obtained, in the greater number of the children who attend our schools; that is, the knowledge they are receiving of the truths of salvation, and, in consequence, their aversion to the errors and superstitious practices of the church of Rome. Very often they make their first communion in their church solely because they are absolutely forced to it by their parents: sometimes, even, rather than submit to a ceremony repugnant to their consciences, they prefer to undergo the punishment imposed on them, and to go to work in a coal-pit.

"But what rejoices us still more, is to see these young hearts brought to Jesus by the power of the Word of God.

"I can cite to you," writes one of our teachers, 'a child of seven years of age, whose heart, won over to the Gospel, has shown evident fruits of the Spirit of God. He was attacked by the croup. The moment before he died, he took off the cloth which covered his head, joined his hands, and prayed, saying, "Oh, good Savior, who diedst for me, give me thine Holy Spirit to make me good! Farewell, father! farewell,

mother! till we meet again." He then died in the arms of Christ.

"I may further instance a young girl who attended my school for three years. She afforded me much joy and encouragement. She listened to the Word of God with delight; the grace of the Holy Spirit was seen imprinted on her countenance. Her parents, who are Roman Catholics, seeing that she refused to go to mass, withdrew her from my school. But she resisted all solicitations: she made such touching prayers in the midst of her family, that sometimes her father and mother could not help shedding tears. Lately her family united to compel her to go to mass; but she said to them: "If you are in a bad way, and are resolved to stay in it, that is your concern; but God has taught me the good way, and I will follow it. Next to God it is my father and mother that I love best; but to abandon my Savior and his grace—never! All that you can do is unavailing."

"She is now nearly seventeen years old. Her sentiments are still the same: she comes to the worship on Sunday, and listens to the word of God always with the same delight."

"The number of children that have attended our schools up to this time is 5,000; that, of our pupils at present is 800.

#### "CONCLUSION.

"In brief, gentlemen, our Christian missionary church, which is but of yesterday, numbers at this moment 16 churches and stations, 13 ministers of the Gospel, evangelists, and colporteurs, 11 teachers and 800 children in its schools, about a *thousand communicants*, and 5,000 hearers who are regularly attached to its worship. This very year the number of admissions to the Lord's supper has been nearly *two hundred*.

"Once more; have we not herein a powerful motive to gratitude towards God—an admirable encouragement to our zeal and to our faith?"

## HOME FIELD.

### A VOICE FROM CALIFORNIA.

The writer of the following letter, the Rev. M. A. WILLIAMS, will doubtless be recognized by many of our readers as the excellent brother who labored for the Board among the Spanish inhabitants of Valparaiso, in South America, but was compelled by ill health to withdraw to California. He has traveled and explored much of that portion of our republic, and is now in the mountainous regions of the north-west part of the State. We are happy to hear from him. The following letter forms a strong appeal for missionary labor on the Pacific coast, and shows the proper spirit with which the work of evangelization among Romanists should be done. By kindness and love the missionary, like our blessed Redeemer,

should always seek to influence those to whom he is sent.

Mr. Williams, writing from Yreka, California, under date of July 19th, says:

"The last mail brought me a package of the AMERICAN AND FOREIGN CHRISTIAN UNION, and glad was I to see them again in this 'dry and thirsty land,' where there is almost no spiritual water. During the three months which I have been here, not one religious periodical of any kind has greeted my eyes until the arrival of your valuable Magazines. For some reason, those which ought to come, have not. When I was in South America, I used to think yours especially was intercepted, so that I had seldom the pleasure of seeing them. I trust they will now come regularly.

"The June number contains the Annual Report, eighth anniversary, speeches, etc.,

all of which I have read with much interest, and have circulated for the edification of others. I should think you had your hands full, and likely to have them yet fuller. Well, it is a great work in which you are engaged, and we wish you God-speed.

"My health is quite reinstated again, and I have put on my harness and am trying to do service for Christ in this barren, ungodly land.

"But you ask, Where are you? where is Yreka? Well, like the ancient Petreæ, it is a nest among the rocks, in the northern part of California, about thirty miles from the Oregon line, and sixty or seventy from the Pacific coast, in straight lines. It is a dreadfully mountainous region, interspersed, however, with some pleasant valleys of considerable fertility in places—but only in places—for generally barrenness reigns in all the land.

"But the hills and mountains contain golden sands, and some three thousand people, chiefly men, are burrowing like so many 'coons' for the sparry ore. They live in log cabins usually, do their own cooking, washing, etc. as a matter of course; all *staying*, not *living*, intending to leave when they have made their fortune. A vast many, however, intend to leave soon as they get money enough to defray expenses, heartily sick and tired of delving after phantoms and mere visions of shining treasure.

"The extraordinary success of the few, feeds the hopes of the many; and thus they labor until the whole region is *ridged, furrowed, pitted*, and horribly disfigured.

"Yreka contains about two thousand inhabitants, and, as yet, may be considered the centre of the mining district of Northern California; is the county seat of Siskiyou County; and if you could be here on the Sabbath, you would think there was much business done. The miners take the Sabbath to come in, get their picks sharpened, shovels mended, and do their trafficking at the stores. There is a lamentable desecration of the Lord's Day, and it makes the heart of a good man bleed to consider the temporal or spiritual judgments, or both, which await them and their children.

"Brother Baker, of the Methodist Episcopal church, and I, have been preaching latterly upon the sanctification of the Sabbath, hoping to induce a better spirit. Sabbath evening, a week ago, we had a union meeting, when I opened the subject. Yesterday I preached again on it, in the courthouse, by request, and at night brother Baker, in the Methodist church, followed with another discourse. We hope God will induce the people to move in a reformation.

"The great evil is 'the love of money,' a determination to get rich at all hazards in a short time; and therefore they cannot afford to lose the Sabbath, as '*that is their best day*,' according to a common saying among them.

"This whole country is entirely cut off during winter, by mountains of snow, from the external world, and can be reached in summer only by pack trains. They hope to have a better path through the mountains soon, and that next winter they will not be imprisoned by snowy barriers. When I came here in April last, part of the way was through snow from three feet to five feet deep, in passing from the sources of the Sacramento to those of the Klamath. Yreka is in Shasta Valley, which is watered by the river Shasta, and is one of the branches of the Klamath.

"At the solicitation of Drs. Anderson, Scott, and Happersett, I consented to visit some of the neglected portions of California, to see what were the spiritual wants of the people. This is the way I happened to penetrate these mountain fastnesses. I have been, since my arrival, preaching here and in these regions wherever I can find people. Many who were professing Christians in the Atlantic States of various denominations, have either given up all pretensions to piety, or, if they still regard themselves as church members, they are such supporters of theatres, balls, and public amusements, that their walk is conformed entirely to people of the world.

"Last fourth of July (a great amphitheatre having been prepared) the people were entertained with a 'bull and bear fight.' It is said, when the animals were

turned loose in the arena they refused to fight; then they were drawn together with lassos and compelled to fight.

"Last Wednesday a criminal was publicly executed for the crime of murder; and from witnessing this solemn scene, many went from the gallows to the same amphitheatre, to witness a she-bear and large bull-dog tear each other in pieces. But *they would not fight*, neither could they be forced to it, though large bets were involved and great efforts made to see the sport. I suppose the next step towards barbarism will be old Roman gladiatorial exhibitions, and men will imbrue their hands in each others' blood.

"The Indians have been and still are very hostile through all this section of the country, and horrid barbarities have been committed upon the whites. To avenge these, various expeditions have been made, when the whites fought the Indians on Indian principles, killing the men promiscuously, letting the grown women, however, escape, and carrying captive the children and secretly selling them to the highest bidder, to defray the expenses of the expedition.

"A few words now about that class of people for whom the AMERICAN AND FOREIGN CHRISTIAN UNION is laboring especially.

"Some time since a small Roman chapel was erected here, and for a short time a priest resided in the place. He left, however, and latterly there has been none.

"I have made the acquaintance of several Roman Catholic families, and found them very agreeable. Cultivating their acquaintance, they have been induced to come and hear me preach frequently; besides, with some I have had much personal conversation upon the importance of a change of heart, faith in the Lord Jesus as the only mediator between God and man, and doctrines of the Scriptures, etc.

"While we are manfully to oppose the system of Romanism, yet it is of great importance to make a distinction between 'the system,' and 'the people,' who embrace often ignorantly its errors. Kindness to the people may be the means of withdrawing them from the falsity of the system.

"Now I believe you have about all the news from this part of the world which you will not be likely to see in the public prints. I will probably be in this part of California for some time yet. Pray for us."

### TEXAS—SPANISH MISSION.

Miss RANKIN whose seminary is at Brownsville, Texas, and in whose labors, as teacher and Bible and Tract distributor, among the Mexican population of that town our readers have been greatly interested, we are happy to say, has recovered her health so far as to prosecute her duties with more comfort than at the date of her last letter. Her school has not been suspended, as the following letter shows, and the prospect is now favorable for its continuance. It was never more prosperous or useful than at present. Under date of October 5th Miss Rankin wrote:—

"I am happy to inform you of a great improvement in my health since I last wrote to you. The change of the season has produced a decided change for the better, and I am in hope of continued health during the cool weather.

"Although I have suffered greatly during the past summer, there has been no suspension of my labors; but with the assistance of my sister, (who proves to be a valuable auxiliary,) I have kept 'every wheel in motion.' Such is the hazard of suspending my school, even for a month, that I have made very strenuous exertions to continue it.

"At the time I last wrote to you, I was nearly sinking under the influence of 'chills and fever,' continued through four or five months, and the constant use of quinine for breaking up the disease, which were working sad effects upon me. . . .

"I am fully persuaded that it will be my duty to leave here, so as to escape the effects of another summer, and am truly glad of your advice in the matter. My sister's

health has remained unusually good, and her experience of the peculiarities of this situation is such, that I should feel it perfectly safe to commit the school, and all the other labors of the station, to her hands for the time.

"We have our usual number of scholars, a good proportion of which are Mexican children. Although it requires the patience of a martyr to bear with the waywardness of uncultivated youth, yet there is much satisfaction in the labors attending their instruction. The clearing away of the noxious weeds from the youthful mind and heart, and planting in that soil the seeds of truth, which may in due time spring up and bear precious fruit, buoys up the spirit with cheerful hope.

"I was much impressed recently, on reading an article from the *London Record*, in which is the following paragraph :

"Give me the children of Protestants, and I will teach them what they will never forget.' So said a Roman Catholic priest one day in reference to his own proselyting measures: and there is much truth in the statement. It is a notable fact, that the rising generation will be just what we make them, and everything depends on the ground-work—education. Let the moral and religious training of the child be wrong, and the consequence will most probably be, that the man will not be the right sort of a man.'

"These sentiments struck me as being peculiarly important and applicable, in the case of the education of the Mexican children which Providence has placed under my instruction. If properly instructed, may we not reasonably hope for happy results, that this first effort in behalf of benighted Mexico may be crowned with God's special blessing? I trust we shall not permit 'the children of darkness to be wiser in their generation, than the children of light,' but that we shall faithfully perform our duty, and be successful in the effort to mould the hearts of these interesting youth in accordance with the principles of revealed truth. . . . .

"I have been much encouraged during the last few months, by an increasing demand for Bibles and Tracts. The desire is manifested by Mexicans in such a manner

as induces me to believe that the truth is what they are seeking after.

"Not long since a very respectable and intelligent-looking young man called on me for a Bible. To my questions he told me that he was a teacher of a school some few miles from ———, and that having seen a Bible in English from which he had learned something of its teachings, he desired one in Spanish, which he could more readily understand and more readily explain to his scholars. I told him the Bibles which I had were Protestant Bibles. He replied he knew that, and although he was a Roman Catholic, there were many things in that religion which he did not believe, and he wished to examine both Protestantism and Roman Catholicism, and judge for himself. I accordingly let him have a Bible for himself, and six Testaments for his scholars. In two or three weeks he sent me a very well written note, expressing his thankfulness for the books which he had received, and an urgent request that I would send him half a dozen more Bibles, or portions of it, as several of his acquaintances had expressed an earnest desire for one. So much apparent truth and candor were manifested in his statements, that I felt an unusual degree of confidence in furnishing him with what he desired. Yet such is the extreme deceitfulness of Mexican character in general, that I scarcely know, in giving Bibles, what use the applicants may make of them. But although I have had my fears, I have never known of one being destroyed, and I have taken particular pains to ascertain.

"In my observations during the last year, I have found the Bibles and Testaments in their houses which I gave them the previous year, and which, in many instances, appear to have been much read.

"Many of the Testaments have been used in a Mexican school, taught in town. Whether it is a pecuniary consideration, or the excellence of the book, which induces the teacher to use it as a general reading-book, I cannot say. But let the case be as it may, I cannot but hope that its effects will be eventually seen for much good. God can speak through his own Word to

the most darkened conscience, and wherever it goes we may venture to hope.

"Although we have hitherto had but little to depend upon, in regard to Mexican evangelization, except the command and promise of God, yet I believe we may be encouraged to hope that 'the morning is breaking,' that those principles are becoming disseminated, and commending themselves to the consciences of their long-neglected people, which shall gradually undermine the reigning superstitions, and ultimately prepare the way for the triumph of truth.

"The greatest achievements in the kingdom of Christ have been gained only by patient and persevering toil. The period in which 'a nation is born at once,' has not yet arrived, and although at present we may be obliged to make our advances inch by inch, and step by step, we must not fail nor be discouraged.

"We doubt not Mexico will be converted to the true faith, and to accomplish it, God has his own infinitely wise plan. Let us only look to him with unwavering faith, and submit ourselves and our services to his direction. Whether we are called to sow or to reap, whether to build the temple or only to furnish the materials to our successors, his glory will be secured, and the great end will be obtained.

"P. S.—We have instructed twenty indigent Mexican girls, thus far. Some part of the time we have had more than that number, and shall probably retain them until the close of the year."

### GERMAN MISSION IN SAVANNAH.

The Rev. Mr. EPPING, who has labored among the Germans in Savannah with encouraging success, writes:—

"The hopeful and joyful sentiments which I was permitted to express in my annual report, and the promising state of affairs which I then laid before you, did not fail to be realized in our successful opera-

tions during the following summer months. By God's great mercy, the interest awakened among our German people, as well as the sympathy of our American fellow-Christians, has been constantly on the increase.

"Never before has the attendance on our regular Sabbath service been so large as it was during the hottest part of last summer. This has only fallen off in a small degree, when by my absence our exercises had been interrupted for a few Sundays, and sickness kept away quite a number of those who live outside of the city on the fertile but rather sickly garden lands, which are principally cultivated by my countrymen.

"This farming and gardening population has lately much increased in numbers, and I am happy to say, also, in respectability, and offers now quite a new and promising field for our operations. Several of these families, (most all of them are Romanists,) who live from one to three miles from our place of worship, have shown great interest, and have been among the most regular attendants at worship. Before this season is over, I trust we will have from this quarter quite a numerous accession to our membership.

"Our Sunday-school, which had during the late hot and sickly times been rather thinly attended, is now being most hopefully revived. Additional assistance by some zealous and able young preachers enables us to do more good than before.

"Our church building is enclosed, and the inside work is progressing. Although our supplies of funds have lately been rather backward, still we keep pushing on, and really our trust and hope in God has never yet been in vain: he has not forsaken us. With his gracious help we hope to praise and honor him under our own vine and our own fig-tree, before the end of this year.

"The Ladies' Auxiliary Society has met regularly, and though their numbers are never great during the summer, yet their interest has never abated, and those kind friends who have staid here through the season, have indeed been a help and a comfort to your missionary in the most arduous

and trying portions of his labors. They are faithful to the spirit that has united them, and stand by me as untiring and zealous as ever.

"I mentioned above that I have been absent for a few weeks during September. In Augusta, our nearest sister city in this State, there are between 600 and 700 Germans, more than half of them Romanists. I had been there before: I knew that an attempt had been made to gather them into a congregation by an American Lutheran missionary, but owing to his not understanding the German language, he had to retire from the field, so that now they are destitute again. The use of the Christian church was most readily granted to me, and I preached in the same on the afternoon of Sunday, Sept. 6th. The attendance was much larger than I expected—there were more than two hundred Germans present. They manifested great interest, and in visiting them I found a great desire to have regular preaching in their own mother tongue. They have something of an organization, and, I am sure, would gladly receive a German missionary. A man of good education, a faithful, prudent, persevering young man, would, with some help, soon be able to raise a good congregation.

"I also went to a German settlement called Walhalla, in Pickens District, South Carolina. They have preaching there in the English and German languages alternately. But I am sorry to say that their affairs do not look as promising as they might. There seems to be very little done for the Catholics among them, though they might very easily be brought to hear the pure Gospel expounded to them. May God soon in his mercy awaken a spirit among them, and for them, that will prosper them in their spiritual interests as they are prospering in their temporal affairs!

"May the great and merciful God, who has been with us, and smiled upon us far beyond our worthiness, continue his mercy upon the work of the UNION, and our feeble endeavors for the good of immortal souls, and his shall be all the praise, world without end. Amen!"

## LABORS AMONG FRENCH ROMANISTS.

### HOW THE PEOPLE VIEW THE SOCIETY.

The Rev. J. B. C. BEAUBIEN is encouraged in his work. Romanists and American Protestants share in his labors. As a missionary he visits the French in their settlements in the northern part of the State of Vermont, and occasionally he visits ecclesiastical bodies and Protestant churches, and addresses them on the subject of the Society and its work. We rejoice in his restored health, (he was in feeble health for some time,) and in the success that attends his labors.

The estimation in which the Society is held by the people is deserved, and we are encouraged in our efforts to carry out its design, by the expressions of cordial approbation which we are receiving from various parts of our land.

We hope, by our continued efforts, to merit more and more the sympathy, and confidence, and aid, of the good people of the land, and that our ability to do a larger work for the welfare of the nation and of the world, may be increased. Mr. Beaubien, in a late report, says:—

"During the past month I have spent two Sabbaths as agent of the Society in different places, and in Protestant congregations. . . . .

"I have also attended the Washington County Conference of Churches, where I spoke in behalf of the Society, and requested them to appoint a secretary for the Society for that county. The Rev. C. C. Parker, of Waterbury, where I preach occasionally to the French, was appointed.

"I attended also the Vermont F. M. B. Yearly Meeting, where I spoke of the missionary work in presence of hundreds of people. A number of French being present at that meeting, I spent some time with them conversing on religious subjects. At these meetings I have been invited to visit,



as agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, not less than *ten* different churches.

"I have held *five* public meetings among the French, conversed on religious subjects with 42 individuals, and visited 24 families. Besides lecturing to the churches above mentioned, I have addressed a mixed congregation at Sheldon, Vermont.

"If I may be allowed to sum up what I have done during the month just closed, I may say that—

"1st. I have addressed hundreds of Americans who knew nothing of the missionary work in Vermont, and of the doings of the Society in general.

"2d. I have conversed with a number of ministers on the same subject, and have been invited by them to visit their churches.

"3d. I have come in contact with a large number of French I had never seen before, and to whom I presented Christ.

"4th. During my visit at the Washington County Conference of Ministers, which met at Montpelier, on being invited to address the Sunday-school scholars in the evening, I accepted. My subject was, Roman Catholic Sunday-schools, their teachers and teachings. And,

"Lastly, I have presented *two* of those who in my field have of late become pious, to an American church, in presence of a large assembly.

"As I said in one of my late reports, I have yet to see the first American opposed to my work or to the Society. The churches, wherever I go, and elsewhere, constantly invite me to preach to their foreign population, and offer to co-operate with me. Individuals offer to buy all the Bibles I may in time be able to distribute in their respective towns, and the inquiry among many is, How can we approach the Roman Catholic mind? Tell us how to approach your countrymen, and we will try to benefit them.

"I hope the day is approaching when Americans will cease leaving the evangelization of their foreign population wholly to so few laborers. Let all unite in that great work, and before many years the strong 'MAN OF SIN' will in this country become weak indeed."

## INTERESTING MEETING IN MASSACHUSETTS.

The meeting in behalf of the benevolent Societies of Hampden County, Massachusetts, took place this year in the town of Chicopee. It was unusually spirited and numerous attended. The happiest feelings prevailed, and it cannot be doubted that good in various ways will flow from it to the cause of the world's evangelization. The Rev. Mr. Hovey, one of the Society's District Secretaries, who was present, has sent us the following note respecting the place allowed in its deliberations to the AMERICAN AND FOREIGN CHRISTIAN UNION, and the feelings and remarks of some of the pastors and others in regard to it and its work. Under date of October 15th Mr. Hovey wrote:

"Yesterday and the day before I was at Chicopee, and I was very cordially welcomed as the representative of the AMERICAN AND FOREIGN CHRISTIAN UNION. The attendance was large, and I do not recollect ever to have attended a more interesting meeting of the kind.

"Wednesday morning, from nine to ten o'clock, was assigned to our Society. The first thing was to call for the Treasurer's report. This was soon disposed of, for it was short. The Corresponding Secretary's report was then read by Brother Seeley, and was in fact a pretty fair speech in behalf of our Society. Then came Rev. Mr. Murphy's speech. It was full of argument, persuasion, and eloquence. It was really noble.

"By this time only twenty minutes remained. I used up about twelve of them, and then called on Brother Buckingham, of Springfield, to 'free his mind.' He spoke of the Society's operations abroad, especially in Rome and Paris. Said, in his opinion no other single enterprise in the world equaled in importance that of Paris; and he called upon all present to sustain, at whatever sacrifice, the Society which was doing works of such inconceivable importance.

"The time was now all gone, and more too, but I was compelled to add a few facts. The Rev. Mr. Parsons, of Springfield, then begged for a moment, which he occupied eloquently. Instantly on his ceasing, an old man, a deacon from the church in Ludlow, begged to be heard, and was heard.

"On the whole, I never saw an hour better or more effectually 'used up.'

"Most of the brethren will preach to their own people on the subject, though I shall hope to be ready to preach for any who prefer it. January is the month for most of them."

## BOOK NOTICES.

**THE TRUE WOMAN, OR LIFE AND HAPPINESS AT HOME AND ABROAD.** By Jesse T. Peck, D. D., Author of "The Central Idea of Christianity." New-York: Published by Carlton and Porter, 200 Mulberry-street.

This is a beautiful 12mo. volume of 400 pages. It is written in an easy and agreeable style, and leaves no doubt upon the mind of the reader of the thought which the writer designs to convey. The portrait which Dr. Peck presents of "the true woman," is in marked contrast with what he has denominated "the woman of accident," "unregenerate," "artificial," "useless," and "Lady" "by profession." It is in happy conformity to the type brought to view in the Sacred Scriptures; and if copied in practical life, must show its superiority to patterns which, for the best interests of those concerned, have, at least in some circles, had too large and too long a "run."

We are glad, for the welfare of humanity as well as of evangelical religion, to welcome such productions to the accumulating pile of American literature, and will cheerfully do our part in giving publicity to their existence and merits. Let parents and guardians obtain and read such works, and follow their directions, and coming generations will feel their beneficial influence. The author has done a good service in giving the book to the public.

We have also received from Messrs. Sheldon, Blakeman & Co., Publishers of this city, the following books, viz:

**THE ROMAN CATHOLIC ELEMENT IN AMERICAN HISTORY.** By Justin D. Fulton, of St. Louis, Mo.

This is a 12mo volume of 392 pages, very neatly got up, and contains information of deep interest and importance to all American citizens. Unless the reader has given more

attention to Romanism and its patrons than has been common to Americans, this volume will be read with surprise because of its developments of the struggles of the Papacy, often encouraged and aided by unscrupulous political demagogues for the control of this country—and as often disappointed by a benignant Providence, which has preserved its Protestantism and freedom, and given it a prosperity that no Papal nation ever realized. There are a few things in the book which we could wish were somewhat modified, and future editions may afford opportunity for it; but, as a whole, it has much worth, and should be widely circulated and extensively read. Parents, guardians, teachers, pastors—all who are to influence the present or coming generation, and who desire their welfare and the prosperity of evangelical religion, need to study and fully comprehend the nature and tactics of Rome. Let books on the subject, then, be multiplied, and planted at every fire-side in the land.

**SERMONS OF THE REV. C. H. SPURGEON,** of London. First, Second, and Third Series. 12mo, pp. 382, 393, 448.

The First and Second Series have already had a very extensive sale. The Third Volume or Series is just published. We have looked over the volumes, to see if we could find anything in the Sermons themselves that would account, in part at least, for the wonderful success and popularity of the preacher.

The Sermons, in style and manner, are plain and simple, adapted to the understanding of the ignorant and uneducated. They are, at the same time, direct—aimed pointedly at the heart and conscience, presenting the great doctrine of "Christ and him crucified," as "the all-important, all-absorbing theme." We hail with great pleasure their publication.

**LIFE PICTURES FROM A PASTOR'S NOTE-BOOK**, by Robert Turnbull, author of "Christ in History," the "Genius of Scotland," &c.

The character and design of the book will be learned from the following sentence in the Preface:—

"The object of the following 'Life Pictures,' including narratives, conversations, letters, and so forth, is to bring out, in concrete form, the true idea of the inner or divine life. It is designed especially for inquiring minds, haunted, perhaps, by the prevalent scepticism, or by other forms of doubt."

We have not as yet found time to read all these sketches, but we have read some of them, and they are exceedingly beautiful, sketched by a master-hand, and eminently calculated to do good."

**NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES.** By Francis Wayland. 12mo, pp. 336.


The substance of this volume was first published in a series of consecutive numbers in the *Examiner*, a Baptist religious newspaper of this city. In his "Preface" to the book, the author says that his "main object" is "to present a popular view of the distinctive belief of the Baptist denomination, and to urge upon his brethren a practice in harmony with their profession."

Dr. Wayland has executed what he undertook with his characteristic ability. His style is generally clear and easy, his language

select and appropriate. He has touched upon a great variety of subjects, and brought together a large amount of information, which to his denomination, especially to the younger members, must be of great value, and will doubtless go far to secure throughout the body uniformity in theological, ecclesiastical, and missionary matters. The work is rather designed for his denomination than for the general reader, and those of other communions might demur to some things found on its pages. But there is much in it that every evangelical Christian can read with pleasure and decided profit.

**THE LIFE AND LABORS OF THE REV. T. H. GALLAUDET, LL. D.**, by Rev. Heman Humphrey, D. D. Robert Carter & Brothers, Publishers, No. 550 Broadway.

It is seldom that we have taken up a book and read it with more interest than the one above-named. The book is admirably written, and gives us an accurate history of a great and good man. Mr. Gallaudet was a philanthropist. He not only sympathized deeply with that unfortunate class, "the deaf and the dumb," but he carried out his sympathy into action, by labors abundant for their temporal and spiritual good. We can most cheerfully commend this volume to our readers, assuring them that in its perusal they will not only derive pleasure but profit.

 Notice of other books received will appear in the next number.

## CLOSE OF THE EIGHTH VOLUME.

We have now reached the close of the Eighth Volume of this Magazine: the present number completes it. We have endeavored to make it a useful and acceptable visitor to the families within whose circles it has been invited to come; and we are happy in the assurance given us from various parts of the country—north, south, east, and west—from persons occupying different ecclesiastical, social, civil, and political positions, that we have not labored in vain.

With the next number we shall begin a new volume, and shall spare no pains to make it as acceptable as its predecessors.

For the promptness with which our patrons have uniformly made their

payments, we extend to them our acknowledgments, and we doubt not that in future, notwithstanding the "hard times," they will place us in circumstances to justify a similar expression at the close of the next volume.

There are some, however, who are "in arrears," and as our terms contemplate payments IN ADVANCE, we shall forward their bills in the present number. We trust that even this will be acceptable, and that the "stringency" of the times in monetary affairs will but ensure extra efforts to remit to us all dues, that the good work of the Society may not be embarrassed.

And while we are highly gratified with our subscription-list, which at its present numbers opens a wide field of

usefulness, still we must confess that we desire to see it much enlarged.

The Protestant and evangelical element in this nation, though somewhat more aroused in regard to labors to reform and save the corrupted parts of Christendom, and to check the movements of the "Man of Sin" in the United States and vicinity, than it was fifteen or twenty years ago, is still comparatively inactive. Vigorous efforts should therefore be made to rouse and bring its energies, to bear upon these corruptions, and to bring forward the cause of evangelical religion. One of the best means to effect this is the diffusion of light upon the subject, by

which the duty and privilege of Christians, philanthropists, and patriots shall be seen: and if each person who now receives the Magazine will procure one new subscriber for it for the year to come, we shall receive an accession that will greatly encourage us in our labors, and much will be done to secure, ultimately, the aid that the cause needs.

The time for making an effort to obtain new subscribers is now favorable. Several weeks must elapse before the new volume will be commenced. Let us hope for such an effort on the part of our patrons, and we will endeavor to make the Magazine, in matter and form, worthy of their patronage.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1857.

NEW-HAMPSHIRE.		
Concord. 1st Church, . . .	\$18 75	
" A. Fletcher, \$1; Rev. Dr. Stone, \$1; Mr. Chandler, \$1, . . .	3 00	
Rindge. Cong. Ch., Dea. J. B. Breed, \$5 for L. M.; Jas. Ramsdel, \$5 for L. M.; Mrs. J. Converse, \$5 for L. M.; Addison Bancroft, \$5 for L. M.; others, \$17 81, . . .	37 81	
VERMONT.		
Springfield. Cong. Church, which constitutes Amasa Woodson a L. M., . . .	37 22	
Brattleboro. 2d Cong. Ch. and Society, . . .	72 23	
Franklin. Free-Will Bapt. Ch., . . .	11 30	
Milton. 1st Cong. Church, . . .	6 40	
Orange Co. Conference of Churches, . . .	9 14	
Jericho Centre. Cong. Church, . . .	17 00	
MASSACHUSETTS.		
Sheffield. Rev. Jas. Bradford, in full for L. M., . . .	10 00	
Amherst. Faculty and Students of Amherst College, . . .	28 60	
" A Legacy by Mrs. Elizabeth Haven, by Rev. Prof. Haven, . . .	20 00	
Royalston. Daniel Foster, \$4; Dea. Seth Holman, \$1, . . .	5 00	
Byfield. Cong. Church, . . .	6 25	
Dedham. 1st Cong. Church, . . .	36 75	
South Dedham. Cong. Ch., in full to constitute Rev. Moses M. Colburn a L. M., . . .	6 15	
South Reading. Cong. Church, . . .	11 21	
Lawrence. Lawrence-st. Church, . . .	23 11	
Marblehead. A Friend, . . .	10 00	
Holliston. Cong. Church, . . .	45 59	
Harvard. Mrs. Jemima Barnard, . . .	5 00	
Worcester. Ichabod Washburn, Esq., . . .	160 00	
Hadley. 3d Ch., per C. F. Hitchcock, . . .	16 82	
Shrewsbury. Cong. Ch., per Leander Maynard, . . .	25 00	
Charlmont. Cong. Church, . . .	7 00	
Montgomery. Mrs. P. Moore, . . .	5 00	
North Amherst. Cong. Church, . . .	19 42	
North Adams. Cong. Church, . . .	98 95	
" Meth. Church, . . .	3 53	
Great Barrington. Meth. Church, . . .	2 33	
Housatonicville. Cong. Church, . . .	6 64	
CONNECTICUT.		
Stonington. Individuals, . . .	49 60	
Waterbury. 1st Society, per A. Townsend, . . .	12 86	
New-Haven. Cong. Society, per A. Townsend, . . .	45 25	
Warren. Cong. Ch., per F. B. Taylor, . . .	6 00	
Norwich Town. Individuals, . . .	16 50	
Wethersfield. Cong. Ch., Mrs. Hannah Stanton, \$5 for L. M.; Thos. N. Griswold, \$5 for L. M.; others, \$38, . . .	48 00	
NEW-YORK.		
Troy. 1st Bapt. Church, . . .	5 89	
" Individuals, . . .	51 00	
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Waterford. Individuals, . . .	11 50	
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New-York City. R. Watrons, \$5 for the Paris chapel, \$5 for Home, . . .	10 00	
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" Jos. McKie, \$3 for Home, \$5 for the Waldensian Table, . . .	8 00	
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Smithtown Branch. M. E. Ch., to make Rev. Daniel Jones a L. M., . . .	43 04	
Williamsburgh. M. P. Ch., to make in part Rev. Mr. Smith a L. M., . . .	10 34	
Bokrolyn. Primitive Meth. Church, . . .	4 17	
" 1st Ref. Dutch Ch., Rev. Mr. Van Giesen's, . . .	75 10	
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" Bapt. Church, in part, . . .	4 57	

Nunda. Presb. Church, . . . . .	\$10 22
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Prattsburgh. Cong. Ch., in part, . . . . .	16 52
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Farmer. Ref. Dutch Church, . . . . .	5 00
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Hackettstown. Presb. Ch., in part, . . . . .	39 21
Danville. A few Friends, . . . . .	1 10
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Hoboken. Ref. D. Ch., Rev. Mr. Parker, . . . . .	18 60

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